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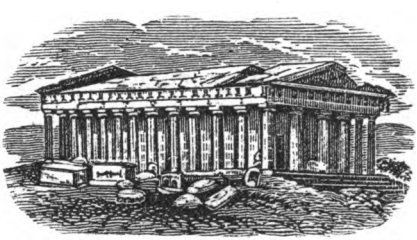
GREEK LESSONS

CONSISTING

OF SELECTIONS FROM XENOPHON'S ANABASIS, WITH DIRECTIONS FOR THE STUDY OF THE GRAMMAR, NOTES, EXERCISES IN TRANSLATION FROM ENGLISH INTO GREEK, AND A VOCABULARY.

BY ALPHEUS CROSBY,

PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN DARTMOUTH COLLEGE.



Ἀρχὴ δέ τοι ἥμισυ παντός.

HESIOD.

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"The language of Xenophon is remarkable for sweetness, variety, perspicuity, and elegance; — rich without a superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, and apposite; and do credit both to his heart and his understanding." — DUNBAR.

"Xenophon's pure strain,
Like the clear brook that steals along the vale."
THOMSON

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PREFACE.

It might once have been necessary to introduce a work like this with a labored argument to prove the importance of connecting exercises in reading and writing a language with the study of its grammar. Happily for the cause of education, that necessity no longer exists. At the same time, it appears to me entirely obvious, that it is best, in most cases, that the student should learn the first principles of a language from the grammar which he is afterwards to use, and not from a book of lessons or exercises which he will study for a short time, and then throw aside not to be again taken up. No one is ignorant of the peculiar tenacity of first impressions, and of the great dependence of the memory upon local association. It may be added, that, in the gradual work of learning the grammatical system of a language, it contributes greatly to rapid, thorough, and permanent attainment, that each point, as it is learned, should be learned in its appropriate place as a part of the system. Classification thus goes hand in hand with acquisition; and, instead of constituting a separate work requiring additional labor, presents itself as a lightener of the student's toils. For these reasons, the

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following work is designed as an accompaniment to the systematic study of the grammar, and not as an introduction to it; and those parts of the grammar which are required in connection with each exercise are referred to, and not extracted.

The Selections for Reading which are here presented have been taken entirely and without change from the Anabasis of Xenophon. That the student should obtain his first impressions of a language in its classic purity and familiar prose form will not, I think, be questioned in words, however much it may have been neglected in practice. This becomes especially important, when the reading lessons are made, as they always should be, models for composition in the language.

The selections have been restricted to a single author and a single work for several reasons. It seems undesirable that the student, in his first attempts to read and write a language, should be distracted by diversities of style. In reading detached passages, one often wishes to examine the connection from which they have been taken. This can be done with ease, when they have been all extracted from a single familiar work. For those who will pass from these Lessons to the Anabasis, there are special advantages. They will come to the reading of that charming work no strangers, but having already a familiarity with its vocabulary, and some degree of acquaintance with its style and subject-matter. And, as they read sentence after sentence upon its attractive pages, they will recognize many an old friend; and will now obtain that intimacy of acquaintance which, with sentences as with men, can only be got at their

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nomes. Their introductory acquisitions have now lost that isolated, lifeless character, which is so apt to belong to mere select sentences; and have become vital parts of an interesting whole. The student leaves his first lessons, not, as too often happens, to forget them, but to repeat them as portions of a delightful narrative. It may be added, that the very character of the Anabasis excludes, for the most part, those abstract sentences, which are wont to be the special stumbling-blocks in introductory lessons.

The Notes and Vocabulary, in connection with the author's Grammar, which contains so many citations from the Anabasis, will, it is hoped, be found to supply abundant aid and illustration; and yet, it is believed, not more than is desirable in a work of this kind. It is not wise to harass a student's first essays in a new language with needless difficulties. Upon this principle, I have sought rather to diminish than to multiply the number of distinct words introduced; and have sometimes chosen to repeat a selection with additions, rather than introduce one that should be entirely new.

To give unity to the student's labors, and to avoid all unnecessary increase of them, the Exercises in Translation from English into Greek have been simply based upon the reading lessons, and require no words which have not previously occurred in these lessons. Indeed the close conformity of the two series will, it is believed, afford valuable assistance in the reading lessons themselves. No English-Greek vocabulary has been given; because, constructed as the exercises are, it has been supposed that such a vocabulary would not only be useless, but positively injurious, diverting

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the student from the proper source of aid, the Greek text. In all cases in which it was thought possible that the student could be at a loss, reference has been made to the page and line where the required word or construction has occurred.

A few SPECIAL SUGGESTIONS and EXPLANATIONS are subjoined.

1. It is earnestly recommended, that these Lessons should be studied, paragraph by paragraph, according to the following method. (I.) Let the student observe the special directions prefixed to the Notes, and carefully learn the portions of the Grammar there pointed out. (II.) Let him then learn to construe the paragraph, and to parse every word in full according to the table in ¶ 65. (III.) Let him translate into Greek the corresponding Exercises, never omitting to do this before proceeding to a new paragraph.

2. The numbers inclosed in parentheses at the bottom of a page of the Greek text denote the lines upon the page, and are followed by references to the parts of the Anabasis from which the selections commencing in each line have been taken. These references are made to book, chapter, and section, according to the common division.

3. By the *Greeks*, *soldiers*, *generals*, and *captains* mentioned in the text will be generally understood those belonging to the army with which Cyrus the Younger made his ill-fated expedition against his brother Artaxerxes; and by the *countries*, *cities*, *villages*, *rivers*, *barbarians*, and *enemies*, those which these Greeks found in their route.

4. Numbers preceded by the mark § refer to sections of the author's Greek Grammar; and those proceeded by the mark ¶, to paragraphs of the Tables prefixed to the Grammar. The letter f immediately attached to a number signifies *and the following*.

5. In the Exercises (pp. 67–89), a few words are printed in Italics, to show that they are to be omitted in the Greek; a few are inclosed in brackets [ ], to show that they are to be inserted in the Greek; and a few are printed in small capitals, to direct special attention to them. The Greek idiom is sometimes given in Italics at the bottom of the page. The small figures at the top of the line refer to page and line of the Greek text.

6. The Greek has, in general, great freedom in respect to the

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arrangement of words; and their position depends, in no small degree, upon their comparative emphasis, and upon the effect produced on the ear. In general, the first place in a clause is the most emphatic, and the last place the next so. The student will observe carefully the special precepts upon the position of words, which he finds either here or in the Grammar; and, in all doubtful cases, will be wise in adhering closely to the order of his models in the Greek text.

7. In the Vocabulary, the words inclosed in parentheses to mark derivation or composition are translated, except when they also occur in the alphabetical arrangement; and a few words not belonging to the text are inserted in brackets to avoid repeated translation. Some English words derived from Greek words, or cognate with them, are inserted in small capitals, chiefly as aids to the memory. The gender of nouns has been marked in the usual way, except when general rules rendered it needless (§§ 74. β, 75, 76).

8. Of the abbreviations which occur, compos. denotes composition; cons., consonant; dim., diminutive; esp., especially; impers., impersonal; indecl., indeclinable; L., Line; Less., Lesson; P., Page; pers., person or personal; prop., properly; R., Rule; r., root; subst., substantively; Voc., Vocabulary. Most of the abbreviations, as occurring in the Grammar and there explained, require no special notice.

9. Let the student, amid those introductory difficulties and toils from which no worthy pursuit is wholly exempt, cheer himself with the assurance, that the saying of old Hesiod, *The beginning is half of the whole work*, applies to nothing with greater force than to the learning of a language; nor let him forget that other proverb, Εὖ σοι τὸ μέλλον ἔξει, ἢν τὸ παρὸν εὖ τιθῇς, *Your future course will be prosperous, if your present work be well done.* Especially, let him bear in mind, that he is studying the language which has been the most celebrated of all for beauty and perfection of structure; — the language in which are enshrined, as jewels in a casket of gold, the most wonderful monuments of ancient genius, and the priceless treasures of the Christian revelation; — the language in which Homer sung, Socrates conversed, Demosthenes harangued, Paul wrote, and, highest honor of all, the words of Him who *spake as never man spake* were recorded.

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GREEK LESSONS.

I.

1. Ἐπιβουλεύει. Ἐπιβουλεύουσιν. Ἐπιβουλεύειν. Συμβουλεύω. Συμβουλεύει. Ξυμβουλεύετε. Παίει. Παίουσι καὶ βάλλουσιν. Παῖε, παῖε, βάλλε, βάλλε.

2. Λέγουσιν. Λέγεις. Λεγέτω. Θαυμάζειν. Οὐ θαυμάζω. Μὴ θαυμάζετε. Οὐκ ἐθέλω. Καίειν. Καίωμεν. Μὴ μέλλωμεν. Μανθάνουσιν ἄρχειν. Ἀρχέτω. Συλλαμβάνει. Διδασκέτω. Νομίζω. Εἰ μὲν ξυμβουλεύοιμι. Νόμιζε δέ. Νομίζετε.

II.

1. Συλλαμβάνει Κῦρον. Κῦρος συλλαμβάνει. Πέμπει Λύκιον. Καὶ πέμπουσι Καλλίμαχον. Χειρίσοφος πέμπει. Ἐνταῦθα δὴ λέγει Χειρίσοφος. Ἐπιβουλεύει Κύρῳ. Ὦ Κῦρε, λέγουσιν. Φέρουσι λίθους. Ἄρχουσι Λακεδαιμόνιοι. Ὦ Φαλῖνε, θαυμάζω.

2. Πλοῖα πέμπουσιν. Κῦρος ἐξελαύνει. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε. Ἀργύριον ἔχομεν. Πλοῖα γὰρ οὐκ ἔχομεν. Κλέαρχε καὶ Πρόξενε. Ἥλιος ἀνίσχει. Ἐξαίφνης ἀκούομεν θορύβου. Ἀργύριον μὲν οὐκ ἔχω. Ἀπαγγέλλετε Ἀριαίῳ. Ἀναβαίνει Χειρίσοφος.

(L. 1.) I. 6. 1: III. 1. 35: I. 2. 20. (2.) I. 6. 9: III. 1. 5: V. 6. 12: VI. 1. 5. (3.) III. 4. 49: V. 7. 21. (4.) I. 7. 5: II. 1. 20: I. 3. 15: III. 5. 13: VII. 1. 25. (5.) I. 3. 3; 3. 10; 6. 2: III. 5. 6. (6.) III. 1. 46: I. 9. 4: V. 7. 10. (7.) I. 1. 3: V. 7. 11: III. 2. 29: V 6. 4. (8.) VI. 6. 24: I. 4. 16. (9.) I. 1. 3; 6. 4; 10. 14. (10.) V. 6. 14: IV. 5. 22 (11.) IV. 7. 3: I. 6. 1. (12.) I. 7. 5: IV. 7. 25: VI. 6. 13. (13.) II. 1. 10. (14.) V 6. 35: I. 4. 9; 4. 10. (15.) VII. 3. 5: V. 4. 5. (16.) I. 5. 16: V. 7. 6. (17.) V. 7. 21 VII. 7. 53. (18.) II. 1. 4: IV. 1. 7.

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III.

1. *Βουλεύεται. Βουλευόμεθα. Βουλεύεσθαι. Μαν θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. Βούλομαι. Εἰ βούλεσθε, λέγετε. Ἀλλὰ, εἰ βούλει, μένε. Ἐθέλω πορεύεσθαι. Ἀλλὰ πορευώμεθα. Οὐ βούλεσθε συμπορεύεσθαι.*

2. *Κῦρον δὲ μεταπέμπεται. Πείθεται. Οὐ θέλετε πείθεσθαι; οὐδὲ ἔπεσθαι. Εἰ δὲ χρῄζεις, πορεύου. Μὴ, πρὸς θεῶν, μαινώμεθα. Μὴ οὖν οἷον. Φαινέσθω. Σώζοισθέ τε ἀσφαλῶς. Νῦν δὲ ἀπέρχομαι. Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς. Οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους;*

IV.

1. *Κτησίας λέγει. Κῦρος συλλαμβάνει Ὀρόντην. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα. Ἀγασίας Στυμφάλιος λοχᾱγὸς τιτρώσκεται. Λῃστὴς δὲ προσέρχεται.*

2. *Ἐξελαύνει διὰ Φρυγίας. Γράφει ἐπιστολήν. Σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ἐκ θαλάττης εἰς θάλατταν. Στρατιῶται, μὴ θαυμάζετε. Ἔρχεται Μιθριδάτης. Δέκα ἅμαξαι πετρῶν. Σεύθης λέγει. Σεύθης πέμπει Ἀβροζέλμην.*

V.

1. *Πάροδος στενή. Εἰς φιλίαν χώραν. Ὄνοι ἄγριοι. Ὥσπερ νεφέλη λευκή. Ὁδὸς ἁμαξιτὸς, ὀρθία ἰσχῡρῶς. Πρὸς ἰσχῡρὰ χωρία. Τετρακόσιοι ὁπλῖται. Παρασάγγαι χίλιοι. Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ ἄλλοις ἀγγείοις, εἰς δισχιλίους ἀνθρώπους.*

(L. 1.) I. 1. 4: III. 2. 8: I. 3. 11; 9. 4. (2.) III. 1. 25: V. 6. 37. (3.) III. 4. 41; 4. 41. (4.) IV. 7. 7: I. 3. 5. (6.) I. 1. 2; 1. 3; 3. 6. (7.) III. 4. 41: VII. 1. 29. (8.) II. 1. 12: V. 7. 10: VI. 6. 18. (9.) VII. 6. 34: VI. 4. 23. (10.) II. 5. 39. (12.) I. 8. 27; 9. 4. (13.) I. 4. 10. (14.) VII. 8. 19. (15.) VI. 1. 8. (16.) I. 2. 6; 6. 3; 2. 22. (18.) I. 2. 22; 3. 3. (19.) III. 3. 1: IV. 7. 10. (20.) VII. 6. 44: 6. 43. (21.) I. 7. 15: III. 2. 9: I. 5. 2. (22.) I. 8. 8; 2. 21. (23.) IV. 6. 11: I. 4. 3: VII. 3. 26. (24.) VI. 4. 23.

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2. Οἱ στρατιῶται φέρουσι λίθους. Ἡ στρατιὰ οὕτω γιγνώσκει. Τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. Συγκλείουσι τὰς πύλας, καὶ τὸν μοχλὸν ἐμβάλλουσιν. Κοινῆς σωτηρίας δεόμεθα. Ἀλλὰ φυγῇ λείπουσι τὸ χωρίον.

3. Σημαίνει ὁ σαλπιγκτής. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλή. Αἱ σπονδαὶ μενόντων. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως. Φεύγουσι δρόμῳ, καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν.

4. Ἀναβαίνει οὖν ὁ Κῦρος. Ἔρχεται πρὸς τὸν Κῦρον. Ἐξελαύνει διὰ τῆς Λυδίας. Πάλιν φαίνεται ὁ Μιθριδάτης. Ὁ δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ. Ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν.

5. Ὁ δεσπότης ἑκάστης τῆς οἰκίας. Περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται. Διὰ μέσου δὲ τοῦ παραδείσου. Ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἀπ' ἐκείνης τῆς ἡμέρας. Παύομαι ἐκείνης τῆς διανοίας. Ἐκ τῆσδε τῆς χώρας.

6. Ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον. Ἐν τῷ πρόσθεν λόγῳ. Ὁπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν. Μόλις διαβαίνουσι τὸν Καΐκον ποταμόν. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.

7. Ἀρχαγόρας ὁ Ἀργεῖος. Οἱ ἄλλοι στρατηγοί. Οἱ δ' ἄλλοι στρατιῶται παίουσι καὶ βάλλουσιν. Οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Τόν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνούς. Ὁ ἕτερος τὸν ἕτερον παίει. Ἐκκλίνουσιν οἱ βάρβαροι, καὶ φεύγουσιν.

(L. 1.) IV. 7. 25: VI. 1. 19. (2.) III. 4. 31. (3.) VII. 1. 15. (4.) III. 2. 32: IV. 2. 12. (6.) IV. 3. 22: I. 10. 1. (7.) II. 3. 24: VI. 3. 18. (8.) V. 7. 25. (10.) I. 1. 2; 1. 10. (11.) I. 2. 5: III. 4. 2. (12.) VII. 1. 20: I. 2. 8. (13.) IV. 3. 1. (15.) VII. 4. 14: III. 1. 43. (16.) I. 2. 7. (17.) IV. 8. 6: I. 7. 6. (18.) I. 7. 18: V. 6. 31. (19.) VII. 7. 7. (20.) VI. 6. 13. (21.) III. 1. 1: I. 2. 9. (23.) I. 1. 3. (24.) VII. 8. 18: I. 8. 6. (27.) IV. 2. 17: I. 2. 15: III. 4. 49. (28.) III. 5. 2. (29.) V. 7. 16. (30.) VI. 1. 5. (31.) I. 8. 19.

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8. Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει. Τῇ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς. Λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν λόφον. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας. Κλέαρχος καὶ οἱ ἐκείνου. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον. Οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. Πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν λόφον.

9. Τὰ ὑπὲρ τοῦ λόφου. Τὰ ἡμέτερα. Λαμβάνειν τὰ ἐπιτήδεια. Ἔχομεν γὰρ τὰ ἐκείνων. Τὰ περὶ Προξένου. Ἄλλος ἄλλα λέγει. Τὸ Ἀρκαδικὸν ὁπλιτικόν. Ἐν μέσῳ τῆς οἰκαδε ὁδοῦ. Εἰς καλὸν ἥκετε. Οἱ ἰᾶτροὶ καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος. Ἥκετε εἰς τὸ μέσον τοῦ στρατοπέδου.

10. Ὁ δὲ πείθεταί τε καὶ συλλαμβάνει Κῦρον. Ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει. Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

11. Τῇ δὲ αὐτῇ ἡμέρᾳ. Ξυλιζόμενοι ἐκ τοῦ αὐτοῦ. Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. Οἱ δὲ στρατιῶται, οἵ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι. Νῦν αὐτοὶ καίουσιν. Τισσαφέρνης καὶ οἱ σὺν αὐτῷ. Σὺν ὀλίγοις τοῖς περὶ αὐτόν. Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύοι αὐτῷ. Ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον. Αὐτὸς δὲ τῶν πώλων λαμβάνει. Ὁ δὲ λέγει αὐτῷ. Ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἃ λέγει.

VI.

1. Ἔλεγε τοῖς στρατιώταις. Οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον. Ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου. Ἔλεγον, ὅτι θαυμάζοιεν. Ὁ Κλέαρχος ἐβουλεύετο. Ἐβουλεύ-

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(L. 1.) I. 2. 20. (2.) VII. 2. 14: IV. 2. 15. (3.) I. 2. 20. (4.) I. 2. 15. (5.) III. 5. 1· V. 2. 24. (6.) I. 10. 14. (8.) I. 10. 14; 3. 9: V. 1. 7. (9.) V. 1. 9: II. 5. 37. (10.) II. 1. 15: IV. 8. 18: III. 1. 2. (11.) IV. 7. 3. V. 8. 18. (12.) IV. 1. 7. (13.) III. 1. 46. (14.) I. 1. 3: VII. 6. 9. (15.) III. 3. 20. (17.) I. 5. 12: II. 4. 11. (18.) II. 2. 16: I. 3. 7. (19.) III. 5. 5. (20.) III. 5. 3: I. 5. 12. (21.) I. 1. 3. (22.) II. 1. 5. (23.) IV. 5. 35 (24.) III. 4. 39: II. 4. 18. (26.) IV. 8. 14; 2. 12. (27.) I. 2. 7: V. 7. 18. (28.) II. 3 9: V. 1. 2.

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οντο περὶ τῆς λοιπῆς πορείας. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο. Ἐνταῦθα οἱ πελτασταὶ ἐδίωκον. Οἱ δὲ ἡδέως ἐπείθοντο, ἐπίστευον γὰρ αὐτῷ. Ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων. Ἐφαίνετο ἴχνια ἵππων. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἥκοιεν.

2. Ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. Οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς. Οἱ δὲ λοχᾶγοὶ ἐπὶ ταῖς θύραις ἔμενον. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου. Αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπίστευον γὰρ τοῖς χωρίοις. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο.

3. Προέτρεχεν ἀπὸ τοῦ δένδρου. Προσέτρεχον δύο νεανίσκω. Μετεπέμπετο τὸν Κλέαρχον. Καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον. Κατέβαινεν εἰς πεδίον. Ἐπεὶ δ' ἡμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ. Προσέβαλλον πρὸς τὸ χωρίον. Οἱ στρατιῶται ἀπέλειπον αὐτούς. Οἱ δὲ ἄδικοι ἐπεβούλευον. Καὶ προσέβαλλον πρὸς τοὺς ὁπλίτας ἀσφαλῶς.

4. Δεξιὰν ἔλαβον. Ἔλαβον τῆς ζώνης τὸν Ὁρόντην ἐπὶ θανάτῳ. Πληγὰς ἐνέβαλεν. Ὀκτὼ μόνους κατέλιπον. Διέβαινον τὴν γέφυραν. Αὐτὸς ἐπεβούλευεν. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι. Λέγεται τῆς τελευτῆς τυχεῖν. Ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Ἀπέθανεν ὑπὸ Νικάνδρου. Διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον.

VII.

1. Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ. Ἕτοιμός εἰμι. Ἠλίθιοί ἐσμεν. Ἄνθρωπός εἰμι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι. Ἐνταῦθα ἦν παρὰ

(L. 1.) IV. 7. 4. (2.) VI. 5. 29: I. 2. 2. (3.) VII. 6. 33. (4.) I. 6. 1: II. 3. 4. (6.) I. 10. 16: II. 1. 1. (7.) I. 4. 12. (8.) II. 5. 31. (9.) III. 4. 18. (10.) IV. 2. 13. (11.) VII. 8. 2: V. 4. 2. (12.) VI. 4. 20. (13.) IV. 7. 10; 3. 10. (14.) I. 3. 8: V. 2. 22. (15.) I. 2. 22: IV. 2. 7. (16.) V. 2. 4. (17.) VI. 5. 4: II. 6. 20. (18.) VI. 3. 7. (20.) I. 6. 6; 6. 10. (21.) I. 5. 11: VI. 3. 5. (22.) II. 4. 24: V. 6. 29: I. 8. 25. (24.) II. 6. 29: IV. 8. 19. (25.) V. 1. 15; 3. 4. (27.) VII. 8. 9: IV. 6. 17. (28.) II. 5. 21: VI. 1. 26: IV. 3. 4. (29.) I. 2. 13.

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τὴν ὁδὸν κρήνη. Ἦν γὰρ ἡ πάροδος στενή. Ἐμπόριον δ' ἦν τὸ χωρίον. Ἀγωνοθέται δ' οἱ θεοί εἰσιν.

2. Ἐνταῦθα ἦσαν κῶμαι. Οὕτω δὲ ἔχει. Φίλος τε καὶ σύμμαχος εἶναι βούλεται. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ἢ φίλος. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος. Καὶ τὴν ὁδὸν ἔφραζεν, ᾗ εἴη.

3. Ὑποψίαι μὲν ἦσαν. Ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου. Ἀνάγκη ἐστὶ μάχεσθαι. Ἡνίκα δ' ἦν δείλη, ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη. Καὶ ἦν μὲν σκότος ἤδη. Μέχρι σκότος ἐγένετο. Οὐ γὰρ ἦν χόρτος. Οὐ γὰρ ἔστι πλοῖα. Ἀκούω δὲ, κώμας εἶναι καλάς. Ἔνθα δὴ πάλιν ἀθυμία ἦν.

4. Ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος. Τοῖς δὲ ὑποψία μὲν ἦν. Ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Ἦν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς.

5. Ὀψὲ γὰρ ἦν. Ἤδη δὲ καὶ ὀψὲ ἦν. Ὀψὲ ἐγίγνετο. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν. Ἥλιος ἐδύετο. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν.

6. Ἔστι λαμβάνειν. Οὐκ ἦν λαβεῖν. Ἔξεστι περὶ αὐτοῦ ψεύδεσθαι. Τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν.

7. Ὥρα δὲ βουλεύεσθαι. Ἀνάγκη δὲ πορεύεσθαι ἤδη. Καὶ ἀνάγκη μάχεσθαι. Ὥρα λέγειν. Σχολὴ τοῖς πολεμίοις ληΐζεσθαι. Τοῦ δὲ κύκλου ἡ περίοδος ἓξ παρασάγγαι.

(L. 1.) I. 4. 4; 4. 6. (2.) III. 1. 21. (3.) I. 4. 19: V. 6. 12: VII. 6. 3. (4.) VII. 1. 14. (6.) III. 1. 9: I. 4. 3. (7.) IV. 5. 34. (9.) II. 5. 1: I. 7. 15. (11.) IV. 6. 10: III. 5. 2. (12.) IV. 3. 8. (13.) IV. 6. 1. (14.) IV. 5. 17; 2. 4: I. 5. 5. (15.) VI. 4. 12: III. 2. 34. (16.) III. 3. 11. (17.) I. 2. 7; 3. 21. (18.) I. 2. 17. (19.) I. 9. 14. (21.) VI. 5. 31: II. 2. 16: III. 4. 36. (22.) VI. 4. 26: I. 10. 15. (23.) IV. 5. 21. (24.) I. 5. 3; 5 2: II. 6. 28. (25.) II. 2. 3. (27.) IV. 6. 7: VI. 4. 12. (28.) VI. 4. 21: I. 3. 12: V. 1. 9. (29.) III. 4. 11.

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VIII.

1. Σὺ λέγεις. Συμβουλεύω ἐγώ. Συμβουλεύω ὑμῖν. Ἡμεῖς οἰόμεθα. Οὐκ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἠλίθιοι ἐσμεν. Ὑμεῖς γάρ ἐστε στρατηγοι, ὑμεῖς ταξίαρχοι καὶ λοχᾱγοί. Ἀπόπεμπε δὲ ἡμᾶς. Ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι οὐδὲ ἕπεσθαι. Ἕπεσθαι ὑμῖν βούλομαι. Σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Ἦ μηκέτι με Κῦρον νομίζετε.

2. Αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. Σχολὴ τοῖς πολεμίοις λῃΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν, ἔχομεν γὰρ τὰ ἐκείνων. Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν. Ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν. Μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν.

3. Ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν. Ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; Ὥρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν. Ἐφυλάττοντο δὲ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους. Πληγὰς ἐνέτειναν ἀλλήλοις. Οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι.

IX.

1. Ἀθυμότερος ἦν. Ἦσαν πολὺ προθυμότεροι. Βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος. Ὦ θαυμασιώτατε ἄνθρωπε. Φοβερώτατον δ' ἐρημία. Φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν. Καὶ θρασύτερός εἰμι νῦν ἢ τότε. Οἱ δὲ στρατιῶται ἔκοπτόν τε τὰς πύλας, καὶ ἔλεγον, ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους.

2. Ὦ κάκιστε ἀνθρώπων Ἀριαῖε, καὶ οἱ ἄλλοι ὅσοι ἦτε

(1.) I. 1.) II. 1. 20: I. 6. 9: II. 3. 20. (2.) II. 1. 20; 5. 21. (3.) III. 1. 37. (4.) VII. 7. 51. (5.) I. 3. 6: III. 1. 25. (6.) II. 5. 25. (7.) II. 2. 3: IV. 8. 6. (8.) I. 4. 16. (9.) V. 6. 29: VII. 3. 10. (10.) V. 1. 9. (12.) II. 3. 26. (13.) II. 2. 10: III. 1. 24. (15.) I. 5. 12: III. 1. 14. (16.) V. 7. 12. (17.) II. 4. 10. (18.) II. 4. 11: VII. 7. 10. (20.) I. 4. 9; 7. 8; 9. 1. (21.) III. 1. 27. (22.) II. 5. 9: III. 2. 19. (23.) V. 8. 19. (24.) VII. 1. 16. (27.) II. 5. 39.

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Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν. Ἄδειπνοι ἦσαν οἱ πλεῖστοι.

3. Ὁ Κῦρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις. Ἄξιοί εἰσι τὰ ἔσχατα παθεῖν. Τὰ βέλτιστα ξυμβουλεύειν. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις. Πλησιαίτατος γὰρ ἦν.

4. Ἀνωτέρω τῶν μαστῶν. Πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶττον. Εἰς τὰς ἐγγυτάτω κώμας. Ἐγγύτερον ἐγίγνοντο. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν. Τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἠμελημένως μᾶλλον.

X.

1. Ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Ὁρᾷ ἀετόν. Ἡμεῖς γε νικῶμεν. Πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. Τῷ Κλεάρχῳ ἐβόα. Ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἁμαξιτὸς, ὀρθία ἰσχυρῶς. Πειράσθω νικᾶν. Ἔλεγε τῷ Σεύθῃ, ὅτι ἐν πονηροῖς τόποις σκηνῷεν, καὶ πλησίον εἶεν οἱ πολέμιοι.

2. Οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνόν. Ὁ ποταμὸς καλεῖται Μαρσύας. Διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός. Ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν. Κῦρον αἰτεῖν πλοῖα.

3. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα. Λίθους εἰς τὸν ποταμὸν ἐῤῥίπτουν. Ἐφοβοῦντο αὐτόν. Ὡς αὐτὸς σὺ ὁμολογεῖς. Αὐτός εἰμι, ὃν ζητεῖς. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν. Ὁ Κῦρος συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά.

(L. 2.) I. 2. 20. (3.) I. 10. 19. (4.) I. 5. 7. (5.) II. 5. 24: V. 6. 2. (6.) II. 5. 7. (7.) I. 10. 5. (9.) I. 4. 17; 5. 2. (10.) II. 2. 16: I. 8. 8. (11.) II. 3. 13: I. 7. 19. (13.) V. 7. 10: VI. 5. 2: II. 1. 4. (14.) III. 2. 14. (15.) I. 8. 12; 8. 1. (16.) I. 2. 21. (18.) III. 2. 39: VII. 4. 12. (20.) IV. 7. 25. (21.) I. 2. 8; 2. 7. (22.) VII. 6. 9. (23.) I. 3. 14. (24.) I. 2. 12: IV. 8 3. (25.) I. 9. 9; 6. 7. (26.) II. 4. 16: I. 3. 11. (27.) I. 6. 4.

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4. Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον. Ἡδέως ἐπόνουν, καὶ θαῤῥαλέως ἐκτῶντο. Σκηνοῦμεν ὑπαίθριοι. Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστιν. Οὐ δικαίως γ' ἄν μοι φθονοῖεν. Ἔνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι.

5. Ἀξιοῦμεν. Οἱ κράτιστοι ἄρχειν ἀξιοῦνται. Ἀξιοῦν. Ἐχίλου τοὺς ἵππους. Ἐσπουδαιολογεῖτο, ὡς δηλοίη οὓς τιμᾷ.

6. Τοῦ δὲ λόγου ἤρχετο ὧδε. Ἠσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου. Ὠργίζοντο ἰσχῡρῶς τῷ Κλεάρχῳ. Καὶ ἠρώτα αὐτὸν, πόσον χρυσίον ἔχει. Οἱ λοχᾱγοὶ πάλιν συνῆλθον. Οὐκ ἐθέλω ἐλθεῖν. Καὶ παρελθεῖν οὐκ ἦν βίᾳ· ἦν γὰρ ἡ πάροδος στενή. Ἀπήγγελλε δὲ, ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι.

7. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος. Κῦρος δὲ οὔπω ἦκεν, ἀλλ' ἔτι προσήλαυνεν. Χωρία γὰρ ᾤκουν ἰσχῡρὰ οἱ Τάοχοι. Εἴκαζον δὲ ἄλλοι ἄλλως. Οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιέμενεν. Εὑρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος· ὥστε χρῆσθαι εἰς τὰς σφενδόνας. Οὗ ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὗρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους, καὶ ἠσπάζοντο ὥσπερ ἀδελφούς.

8. Οὐκ ἀνέῳγον τὰς πύλας. Ἐώρα αὐτούς. Καὶ ἄλλος ἄλλον εἵλκεν. Εἷα Κῦρος. Συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. Ὤφελε μὲν Κῦρος ζῆν. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέῤῥα μακρὰ καὶ λόγχας.

(L. 1.) II. 3. 5. (2.) I. 9. 19: V. 5. 21. (3.) III. 2. 37. (4.) V. 7. 10: I. 9. 5. (9.) V. 5. 9.: IV. 6. 16: I. 3. 19. (10.) VII. 2. 21: I. 9. 28. (12.) III. 2. 7: I. 1. 1. (13.) I. 5. 11. (14.) VII. 8. 1: III. 5. 14. (15.) I. 3. 10; 4. 4. (16.) VI. 1. 16. (19.) I. 2. 21; 5. 12. (20.) IV. 7. 1. (21.) I. 6. 11: II. 1. 6. (22.) III. 4. 17. (24.) I. 9. 29. (25.) VI. 3. 24. (28.) V. 5. 20: VI. 6. 35: V. 2. 15. (29.) I. 4. 7; 3. 2. (30.) II. 1. 4: IV. 3. 4.

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9. Καὶ οὗτοι μὲν ἔμενον, οἱ δ' ἄλλοι ἐπορεύοντο. Νόμος γὰρ ἦν οὕτός σφισιν. Ταύτην δὴ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἴσω τῆς τάφρου. Τούτω ἀπεθανέτην. Τοῦτο ἔστω. Καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἕπεσθαι.

10. Τοσοῦτοι δ' εἰσὶ ποταμοί. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον. Τοιαύτην ἔχετε γνώμην περὶ ἐμοῦ. Καὶ οἱ στρατιῶται ταὐτὰ ἐβούλοντο. Οὗτος δὲ ὁ αὐτὸς κελεύει.

11. Καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει. Καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν. Εὔνοι ἦσαν. Ἡγεῖτο δ' αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφῦραν. Ὡς τάχιστα ἕως ὑπέφαινεν, ἐθύοντο. Ἦν οἱ θεοὶ ἵλεῳ ὦσιν.

XI.

1. Ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. Ἐπειδὰν ἐκεῖσε ἔλθωμεν, βουλευσόμεθα. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν. Οἱ Σκύθαι τοξόται ἐτόξευσαν. Ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας. Ἡμᾶς Βυζαντίου ἀποκλείσει. Ἐκάλεσε τοὺς ἀγγέλους. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον. Ἀκούσατε οὖν μου, πρὸς θεῶν. Ἥδιστ' ἂν ἀκούσαιμι.

2. Ἔπεμψέ με Ἀριαῖος. Πέμψατε αὐτοὺς δεῦρο. Συνέπεμψεν αὐτῇ στρατιώτας. Πρόξενος αὐτὸν μετεπέμψατο. Ἕψονται Κύρῳ. Ἐγὼ δὲ αὐτίκα ἥξω. Ἀλλὰ, μὰ τοὺς θεούς, οὐκ ἔγωγε αὐτοὺς διώξω. Ἐκεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ὄψονται θάλατταν. Διατρίψομεν τὴν τήμερον ἡμέραν. Οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι. Καὶ εἰς φυγὴν ἔτρεψε

(L. 1.) VI. 5. 4: V. 4. 33. (2.) I. 7. 16. (4.) II. 6. 30: I. 8. 17; 4. 11. (6.) II. 5. 18: I. 3. 14. (7.) VII. 6. 35. (8.) VII. 2. 2. (9.) VII. 3. 3. (10.) IV. 5. 3: V. 7. 7. (11.) II. 6. 20. (12.) I. 4. 2: II. 4. 24. (13.) IV. 3. 9. (14) VI. 6. 32. (15.) I. 3. 20: VI. 1. 33. (16.) II. 1. 17. (17.) III. 4. 15: VII. 1. 36. (18.) VI. 6. 13. (19.) II. 3. 3: I. 6. 5. (20.) V. 7. 5. (21.) II. 5. 15. (22.) II. 4. 16; 5. 41. (23.) I. 2. 20: III. 1. 4. (24.) I. 4. 13: II. 1. 9. (25.) I. 4. 8: IV. 7. 20. (27.) IV. 6. 9. (28.) I. 7, 9; 8. 24.

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τοὺς ἑξακισχιλίους. Ἔπεμψεν ἡμᾶς ἡ στρατιὰ πρός σε, ὦ Κλέανδρε.

3. Εὖ τε λέγετε, καὶ ποιήσω ταῦτα. Ὁ δὲ αὐτῷ λέγει· "Μὴ ποιήσῃς ταῦτα." Ἡγήσομαι δὲ αὐτὸς ἐγώ. Καὶ σοὶ αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω. Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησεν. Ἔψονται ὑμῖν, καὶ πειράσονται μιμεῖσθαι. Ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο. Ἀκούω, Δέξιππον λέγειν πρὸς Κλέανδρον, ὡς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα.

4. Εἶπεν οὖν Σεύθης· "Ὀρθῶς τε λέγετε, καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι." Ἐθήρευεν ἀπὸ ἵππου, ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους.

5. Ὁ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν. Χαλεπὸν ἔσται καὶ μένειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.

6. Ἐκποριοῦσι τῇ στρατιᾷ μισθόν. Οὐ δυνήσεται ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ὥρα δὲ βουλεύεσθαι, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. Τμᾶς, ὁπόταν γαλήνη ᾖ, ἐμβιβῶ. Οὐ μαχεῖται δέκα ἡμερῶν. Ἡσπάζετο αὐτὸν, ὡς ἀποπλευσούμενος ἤδη.

7. Μυρίους ἔδωκε δαρεικούς. Κῦρος δ' εἶπεν, "Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα." Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

XII.

1. Εἶχον δὲ θώρᾱκας λινοῦς. Κήρῡκας ἔπεμψε περὶ σπονδῶν. Πρὸς τοὺς Θρᾷκας ἐπολέμησα. Ἡ γυνὴ αὐτὸν ἔπεισεν. Καὶ πέμπουσι Καλλίμαχον Ἀρκάδα.

(L. 1.) VI. 6. 20. (3.) VII. 1. 22; 1. 8. (4.) V. 6. 24. (5.) II. 5. 26: I. 1. 2. (7.) III. 1. 36. (8.) III. 5. 3. (9.) III. 2. 6. (10.) VI. 6. 15. (12.) VII. 3 39. (13.) I. 2. 7. (15.) VI. 1. 33; 6. 13. (18.) V. 6. 19: II. 2. 12. (20.) IV. 6. 7. (21.) V. 7. 8: I. 7. 18. (22.) VII. 1. 8. (23.) I. 3. 3; 7. 18. (28.) IV. 7. 15: II. 3. 1. (29.) I. 3. 4; 2. 26. (30.) V. 6. 14.

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Καὶ τοῦτο ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. Τὰ δὲ ἆθλα ἦσαν στλεγγίδες χρυσαῖ. Ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες.

2. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἠσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὼ παῖδε ἀμφοτέρω παρεῖναι.

3. Ἔπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ. Τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπεν. Ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι, καὶ λέγουσι τὸ πρᾶγμα. Ταῖς ἄσπισι πρὸς τὰ δόρατα ἐδούπησαν. Τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὠμός.

4. Καὶ οἱ ἄλλοι μὲν λοχᾶγοὶ συνῆλθον, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἄνευ πραγμάτων· οἱ δὲ Θρᾷκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους, καὶ συνελέγοντο ἐῤῥωμένως τῆς νυκτός.

XIII.

1. Ταῦτα ἐγὼ ἀπαγγελῶ. Ὁ δὲ πάλιν ἠρώτησε· "Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;" Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος φυγάς. Ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Ἀπεκρίνατο Κλέαρχος. Καὶ ἐν ταύτῃ τῇ Ἁρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Οὐκ ἔμειναν τοὺς ὁπλίτας.

2. Καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα, κατὰ μέσον πως τῆς Θρᾴκης. Οἱ δὲ Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἦλθον. Καὶ λέγει, ὅτι δαρεικὸς ἑκάστῳ ἔσται μισθὸς τοῦ μηνός. Δαρεικὸν ἕκαστος οἴσει τοῦ μηνὸς ὑμῶν· λοχᾶγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἑκάστῳ χρυσοῦν δώσω.

(L. 1.) VI. 5. 23. (2.) I. 2. 10: III. 1. 33. (4.) I. 1. 1. (8.) VI. 1. 14: I. 5. 6. (9.) II. 5. 15. (10.) V. 7. 20. (11.) I. 8. 13. (12.) II. 6. 12. (14.) VI. 3. 6. (18.) II. 3. 24; 1. 23. (19.) I. 2. 9. (21.) VI. 6. 34: II. 1. 22. (22.) VI. 1. 17. (23.) IV. 4. 20. (24.) VI. 2. 17. (25.) I. 2. 18. (26.) VII. 6. 1. (27.) VII. 6. 7. (29.) I. 7. 7.

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3. Δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. Εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς. Ἡγεμόνα αἰτεῖν Κῦρον. Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο. Ἔλεγε δὲ Κλεάνωρ. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιά. Ἔπεμψας πρὸς ἐμέ, ὦ Σεύθη, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονί. Καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξεν.

4. Πατέρα ἐμὲ ἐκαλεῖτε. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ. Τὸν ἄνδρα ὁρῶ. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν. Ζῇ ὁ ἀνήρ. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο, ἀνδρὶ ἑκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἥκωσιν.

5. Τέτταρα στάδια διειχέτην τὼ φάλαγγε ἀπ' ἀλλήλων. Ὦ Κῦρε, λέγουσί τινες. Ἐννυκτέρευσαν ἄσῖτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν. Στρουθὸν δὲ οὐδεὶς ἔλαβεν. Ὑποψίαι μὲν ἦσαν, φανερὰ δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. Οὐδεὶς ἡμάρτανεν ἀνδρός. Μηδεὶς ὑμῶν λεγέτω. Ἠδικήσαμεν τοῦτον οὐδέν.

6. Τίς οὕτω μαίνεται, ὅστις οὐ βούλεταί σοι φίλος εἶναι; Πρὶν δῆλον εἶναι, ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἕψονται Κύρῳ ἢ οὔ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε. Εἰπὲ, τίνα γνώμην ἔχεις περὶ τῆς πορείας.

7. Λέξατε οὖν πρός με, τί ἐν νῷ ἔχετε, ὡς φίλον τε καὶ εὔνουν, καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. Αὗται ἠρώτων αὐτούς, τίνες εἶεν. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅ τι σοι δοκεῖ κάλλιστον

(L. 1.) I. 2. 25. (2.) VII. 1. 20: I. 3. 14. (3.) IV. 2. 24. (4.) II. 5. 39: I. 10. 1. (5.) VII. 2. 24. (6.) I. 7. 1. (9.) VII. 6. 33: I. 1. 4. (10.) I. 8. 26: II. 3. 18. (11.) I. 2. 8. (12.) V. 8. 10: I. 4. 13. (16.) I. 8. 17. (17.) I. 7. 5: IV. 5. 11. (19.) I. 5. 3: II. 5. 1. (20.) III. 4. 15. (21.) I. 3. 15: VII. 6. 22. (23.) II. 5. 12. (24.) I. 4. 14. (25.) I. 4. 13. (28.) II. 2. 10. (29.) III. 3. 2. (31.) IV. 5. 10: II. 1. 17.

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καὶ ἄριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον. Ὅ τι δὲ ποιήσοι, οὐ διεσήμηνεν. Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.

8. Εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω. Ὥστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Πλείους ἢ δισχίλιοι. Κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους.

XIV.

1. Εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρεῖν αὐτὸν ἐκέλευεν.

2. Πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες μετεῖχον τῆς ἑορτῆς. Ἦρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. Οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα.

3. Ἀναβαίνει οὖν ὁ Κῦρος, λαβὼν Τισσαφέρνην ὡς φίλον. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλλην ὢν τοιοῦτός ἐστιν. Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανεν. Αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο, χαλκαῖ οὖσαι. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας. Ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν.

4. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Καὶ ὃς προσελθὼν τῷ Σεύθῃ δεῖται, μὴ ἀποκτεῖναι τὸν παῖδα. Ὁ δ' ἀνὴρ αὐτῆς λαγὼς ᾤχετο θηράσων. Ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θρᾳξίν.

(L. 2.) II. 1. 23: III. 2. 38. (4.) III. 2. 38; 3. 11. (6.) I. 3. 7. (7.) I. 4. 8. (8.) IV. 5. 14; 5. 28. (11.) V. 3. 9. (12.) VI. 6. 9. (13.) I. 5. 5. (15.) I. 1. 2. (16.) III. 1. 30. (17.) I. 1. 2. (18.) V. 2. 29. (20.) II. 2. 13. (22.) II. 3. 1. (24.) II. 1. 13: I. 1. 7. (27.) VII. 4. 8. (28.) IV. 5. 24: II. 6. 2.

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5. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ηὐλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, ὃ καλεῖται Κάλπης λιμήν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἡρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι.

6. Νικῶν τυγχάνει. Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω. Ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικώντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστίν. Καὶ ἔπεμψέ τινα ἐροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζοι. Συλλαμβάνει Κῦρον ὡς ἀποκτενῶν.

7. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. Τὸν δ' ἔμπροσθεν χρόνον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.

8. Σὺν ὑμῖν, ὅ τι ἂν δέῃ, πείσομαι. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιτο.

XV.

1. Ἐνταῦθα ἦσαν τὰ Βελέσυος βασίλεια, τοῦ Συρίας ἄρξαντος. Ἐπύαξα δὲ, ἡ Συεννέσιος γυνὴ, προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο. Ἔτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελῖνοῦς· καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεὼν Σελῖνοῦς ποταμὸς παραῤῥεῖ, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαι.

2. Ταῦτα δὲ τὰ θηρία οἱ ἱππεῖς ἐνίοτε ἐδίωκον. Δῆλον ἦν, ὅτι ἐγγύς που βασιλεὺς ἦν. Βασιλέα σε ἐποίησαν. Πορεύεται ὡς βασιλέα. Ὁ δ' Ὀρόντης, νομίσας ἑτοίμους εἶναι αὐτῷ τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἑρμηνέα πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν κατα-

(L. 1.) VI. 4. 1. (7.) II. 1. 8: IV. 3. 10. (8.) III. 2. 39. (10.) II. 5. 2. (11.) I. 1. 3. (13.) I. 1. 4. (15.) VI. 1. 18. (17.) 1. 3. 5: IV. 4. 6. (19.) I. 4. 10. (20.) I. 2. 25. (21.) V. 3. 8. (25.) I. 5. 2: II. 3. 6. (26.) VII. 7. 22. (37.) I. 2. 4; 6. 3. (29.) VII. 6. 43

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μεῖναι παρ' ἑαυτῷ. Σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων.

3. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σω κράτει. Καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγορὰν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες· οἱ μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἷς Ἕλλην, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὢν, καὶ ἐντίμως ἔχων. Ἀλλ' ἕπεσθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομαστί. Ἐν τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο· ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής. Οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις.

4. Ἐντεῦθεν δὲ ἐξελαύν.. σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ᾗ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἴνῳ κεράσας αὐτήν.

5. Ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν Τισσαφέρνης ἐτύγχανεν ἔχων. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους.

6. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιά. Ἔνθα δὴ οἱ μὲν Καρδοῦχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη. Τέλος δὲ εἶπεν. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοῦς, καὶ κνημῖδας.

7. Τούτου τὸ εὖρος δύο πλέθρα. Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασίλεια, τοῦ Κιλίκων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλέθρων. Ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

(L. 1.) III. 3. 16. (3.) III. 1. 7. (4.) II. 1. 7. (7.) VI. 5. 24. (9.) IV. 2. 28. (10.) V. 5. 25. (13.) I. 2. 13. (18.) I. 1. 8. (20.) I. 1. 7. (21.) I. 7. 18. (23.) IV. 5. 4; I. 8. (25.) II. 3. 26. (26.) I. 2. 16. (28.) I. 2. 5; 2. 23. (31.) I. 10. 15: II. 6. 15. (32.) II 6 20.

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8. Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτω ἀπεθανέτην. Τούτων δὲ οὔθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὔτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

9. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἷες, βόες, ὄρνῖθες, καὶ τὰ ἔκγονα τούτων. Ἔνι δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμὼν καὶ ἄλση καὶ ὄρη δένδρων μεστὰ, ἱκανὰ καὶ σῦς καὶ αἶγας καὶ βοῦς τρέφειν.

10. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι ἔπλεον καλῷ ἡμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθεώρουν τήν τ' Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὼ λέγεται ὁρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα.

11. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἀλλὰ ταῦτα μὲν ψευδὴ ἦν. Ἐπεὶ δ' ἦσαν ἀφανεῖς, διῆλθε λόγος, ὅτι διώκει αὐτοὺς Κῦρος τριήρεσιν. Οἱ πολέμιοι ἱππεῖς φεύγουσι κατὰ τοῦ πρανοῦς. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη, συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δ' ἁπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι.

12. Χαράδρα ἰσχῦρῶς βαθεῖα. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι. Καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἥμισυ τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὁπότε πάνυ ἡδὺν λάβοι, λέγων, ὅτι "οὔπω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοι ἔπεμψε, καὶ δεῖταί σου, τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς."

13. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα. Χρόνου πλῆθος τῆς ἀναβάσεως καὶ καταβάσεως, ἐνιαυτὸς καὶ τρεῖς μῆνες.

(L. 1.) II. 6. 30. (5.) IV. 5. 25. (6.) V. 3. 11. (9.) VI. 2. 1. (13.) VI. 6. 5. (14.) II. 4. 24. (15.) I. 4. 7. (16.) VI. 5. 31. (17.) II. 6. 22. (21.) V. 2. 3: IV. 5. 25 (23.) VI. 2. 10. (24.) I. 9. 25. (29.) VII. 8. 26.

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XVI.

1. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλον ἐπίῤῥυτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὄρος δ' αὐτὸ περιέχει ὀχυρὸν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

2. Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἴων, οὐδὲ τὰς περιστεράς.

3. Οἱ δὲ στρατιῶται ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ, καὶ λέγουσι· "Νῦν σοὶ ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὠνήσαις, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν."

4. Ἐδάκρυε πολὺν χρόνον. Οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων. Καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ. Στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νυκτὸς χιὼν πολλή.

5. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο. Ἐθύετο τῷ Διὶ τῷ Βασιλεῖ. Πέμψας Γλοῦν εἶπεν. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερῥεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ.

6. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ' αὐτῶν

(L. 1.) I. 2. 22. (6.) I. 4. 9. (11.) VII. 1. 21. (16.) I. 3. 2: IV. 1. 11. (17.) IV. 2. 2. (18.) IV. 4. 8. (20.) V. 2. 32. (21.) IV. 5. 13. (23.) VII. 6. 44: I. 4. 16. (24.) I. 5. 4. (26.) I. 4. 1.

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Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας Κύρου πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὁπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν.

XVII.

1. *Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα· τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὥριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας· ἡνίκα δὲ τὸν πέμπτον ἐποιοῦντο, εἶδον βασίλειόν τι, καὶ περὶ αὐτὸ κώμας πολλάς. Οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.*

2. *Κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας. Πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα. Συλληφθήσεται.*

3. *Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. Τί πραχθήσεται; Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δ' εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί.*

4. *Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε, καὶ ἄρτων ἡμίσεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· "Τούτοις ἥσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι." Ἠναγκάσθην διώκειν. Θώρᾱκες αὐτοῖς ἐπορίσθησαν.*

5. *Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου, ἐπιδεῖξαι*

(L. 8.) IV. 8. 1. (11.) III. 4. 23. (14.) I. 8. 20. (16.) I. 9. 7. (17.) I. 8. 25: IV. 7. 14. (19.) VII. 2. 14. (20.) I. 9. 13. (21.) VII. 6. 8: II. 4. 18. (23.) I. 2. 15. (26.) I. 9. 26. (29.) III. 3. 12; 3. 20. (31.) I. 2. 14.

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τὸ στράτευμα αὐτῇ. Ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ, κυκλωθείη ἑκατέρωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις.

6. Δείσαντες μὴ ἀποκλεισθείησαν, φεύγουσιν ἀνὰ κράτος. Ἀναμνήσθητε γὰρ, ἐν ποίοις τισὶ πράγμασιν ὄντες ἐτυγχάνετε. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν.

7. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε, καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθείη. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

8. Φαρναβάζῳ παραδοθήσεται. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὡρμᾶτο Κύρῳ συσταθησόμενος, ἀετὸν ἀνεμιμνήσκετο ἑαυτῷ δεξιὸν φθεγγόμενον.

9. Τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ. Φάνητε τῶν λοχᾱγῶν ἄριστοι. Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλεύοντο, τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. Ἐβουλευόμεθα ξὺν τοῖς Κερασουντίοις, ὅπως ἂν ταφείησαν οἱ τῶν Ἑλλήνων νεκροί.

10. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχᾱγοὶ ἐπὶ ταῖς θύραις ἔμενον. Οὐ πολλῷ δὲ ὕστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἵ τ' ἔνδον ξυνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν.

XVIII.

1. Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει. Οἱ γὰρ πολέμιοι ἀνατεθαρρήκᾱσιν. Οἱ δὲ πολέμιοι ἐπιωρκήκᾱσί τε, καὶ τὰς σπονδὰς καὶ τοὺς ὅρκους λελύκᾱσιν. Ἐγώ σε, ὦ Φαλῖνε, ἄσμενος ἑώρᾱκα, οἶμαι

(L. 1.) I. 8. 13. (4.) V. 2. 27. (5.) IV. 3. 21. (6.) VII. 6. 24. (7.) II. 4. 22. (9.) VII. 5. 6. (10.) II. 6. 1. (13.) VII. 2. 14: VI. 1. 23. (16.) III. 4. 37. (17.) III. 1. 24 VI. 2. 4. (20.) V. 7. 20. (22.) II. 5. 31. (23.) I. 6. 9. (29.) VI. 4. 12: III. 2. 10. (31. II. 1. 16.

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δὲ καὶ οἱ ἄλλοι πάντες. Κῦρος δὲ, ἔχων οὓς εἴρηκα, ὡρμᾶτο ἀπὸ Σάρδεων. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν.

2. Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. Βασιλεὺς νικᾷν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονεν. Καὶ στήλη ἕστηκε παρὰ τὸν ναὸν, γράμματα ἔχουσα. Εἰσὶ μὲν γὰρ ἤδη ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν. Προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἑστήκωμεν, ἐπεὶ ὤφθημεν καὶ εἴδομεν τοὺς πολεμίους.

3. Ἔνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ, Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι, ἐνέτυχον ἤδη νεκροῖς.

4. Μετὰ ταῦτα οὔτε ζῶντα Ὁρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδ' ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν, ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἴη. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων, ὅτι λελοιπὼς εἴη Συένεσις τὰ ἄκρα, ἐπεὶ ᾔσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη ἔν Κιλικίᾳ ἦν εἴσω τῶν ὀρέων. Πάντες δὲ ᾤοντο ἀπολωλέναι, ὡς ἐαλωκυίας τῆς πόλεως. Ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν.

5. Τούς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους. Εἰλήφεσαν πρόβατα πολλά. Ἐτεόνικος εἱστήκει παρὰ τὰς πύλας. Καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει, φάρμακον πιὼν, πυρέττων· τὰ δ' ἐκείνου Νέων ὁ Ἀσιναῖος παρέλαβεν. Καὶ ἄλλος ἀναβεβήκει, καὶ ἠλώκει τὸ χωρίον, ὡς ἐδόκει. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθὰ εἰώθει. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων.

6. Πάνθ' ἡμῖν πεποίηται. Ὦ θαυμασιώτατε ἄνθρω-

(L. 1.) I. 2. 5. (2.) III. 1. 33. (4.) I. 4. 8: II. 1. 11. (5.) V. 3. 13. (6.) VI. 6. 12. (8.) VI. 5. 10. (11.) IV. 8. 4. (13.) VI. 5. 5. (15.) I. 6. 11. (18.) VI. 6. 25. (19.) I. 2. 21. (22.) VII. 1. 19. (23.) III. 1. 13. (25.) V. 4. 18: VI. 6. 5. (26.) VII. 1. 12. (27.) VI. 4. 11. (29.) V. 2. 15. (30.) VII. 8. 4. (31.) V. 4. 13. (32.) I. 8. 12: III. 1. 27.

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πε, σύ γε οὐδὲ ὁρῶν γιγνώσκεις, οὐδὲ ἀκούων μέμνησαι. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθῡμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθῡμεῖ, πειράσθω νικᾶν.

7. Ὁμολογεῖς οὖν, περὶ ἐμὲ ἄδικος γεγενῆσθαι; Ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. Νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα.

8. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομέναι. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἵ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἑστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἱππικοῦ ἄρχων· ὡς δ' ἤσθετο Κῦρον πεπτωκότα, ἔφυγεν. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφῡραν, ἐζευγμένην πλοίοις τριάκοντα καὶ ἑπτά.

9. Ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφότερα τὰ ὦτα τετρυπημένον. Ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη, ἢ διεζεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων.

10. Καὶ ἐπεὶ ἦχθησαν παρὰ Ξενοφῶντα, ἐρωτᾷ αὐτοὺς, εἴ που ἤσθηνται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾷκες πάντες περικεκυκλωμένοι εἶεν αὐτούς.

11. Ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα. Αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. Οἱ γὰρ μάντεις ἀποδεδειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν

(L. 2.) I. 7. 3. (3.) III. 2. 39. (7.) I. 6. 8; 9. 28. (9.) II. 4. 3. (11.) I. 4. 9. (12.) II. 4. 1. (14.) I. 9. 31. (16.) II. 4. 24. (19.) III. 1. 31. (20.) IV. 7. 4. (21.) IV. 2 10. (25.) VI. 3. 10. (30.) I. 8. 29. (31.) VII. 4. 14. (32.) V. 2. 9.

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τῆς ἐξόδου. Αἱ πύλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

12. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης μάντις Φλιάσιος, ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο· καὶ ἠρώτα αὐτὸν, πόσον χρυσίον ἔχει.

13. Καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται. Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον.

XIX.

1. Οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἵστανται, ἀλλὰ φεύγουσιν. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν· καὶ λέγετε, ὅταν βορρᾶς πνεῇ, ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. Ἀλλ' ἐγώ φημι, ταῦτα μὲν φλυαρίας εἶναι. Καὶ ἴασθ αὐτὸς τὸ τραῦμά φησιν. Ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμπο ανοῦντα, ὅ τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο.

2. Τῶν δὲ Μένωνος στρ ύλα σχίζων τις, ὡς εἶδε τὸν Κλέαρχον διελαύνον ῇ ἀξίνῃ. Ἦν οὖν σωφρονῆτε, τοῦτον τἀναντία ησετε, ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺ χαλεποὺς τὰς μὲν ἡμέρας διδέᾶσι, τὰς δὲ νύκτας ἀφιᾶσι τοῦτον δὲ, ἢν σωφρονῆτε, τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε.

3. Δίδωσι δὲ αὐτῷ Κῦρος μυ ίους δαρεικούς. Καὶ τὸν ἡγεμόνα δήσαντες παραδιδόᾶσιν αὐτοῖς.

4. Ἀλλήλοις συμμιγνύᾶσιν. Καὶ αὐτόν τε τὸν Σμίκρητα ἀποκτιννύᾶσι, καὶ τοὺς ἄλλους πάντας. Τὰ σημεῖα δεικνύουσι τῆς καταβάσεως. Τοῦτο δὲ λέγοντος

(L. 1.) VI. 2. 8. (3.) VII. 8. 1. (8.) II. 4. 5. (9.) I. 5. 16. (12.) I. 10. 1. (13.) V. 7. 7. (16.) I. 3. 18. (17.) I. 8. 26: II. 1. 2. (21.) I. 5. 12. (22.) V. 8. 24. (27.) II. 6. 4: IV. 2. 1. (29.) IV. 6. 24: VI. 3. 5. (30.) VI. 2. 2. (31.) III. 2. 9.

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αὐτοῦ, πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται, πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν.

5. Κραυγῇ πολλῇ ἐπίασιν. Ἡμεῖς, ἢν σωφρονῶμεν, ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Ἐξαγγέλλει τις τῷ Ξενοφῶντι, ὅτι, εἰ εἴσεισι, συλληφθήσεται.

6. Κῦρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Οὐκ ἐδύνατο καθεύδειν. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Ἐκ τούτου Ξενοφῶν ἀνίσταται, ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα. "Ἐρώτα τοίνυν," ἔφη, "αὐτοὺς, τί ἀντιτετάχαται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι." Ὡς αὐτὸς ἔφησθα. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθῆ ταῦτ' εἴη· ὁ δ' ἔφη. Ἐπήρετο αὐτὸν, εἰ ὁπλιτεύοι· οὐκ ἔφη.

7. Οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθείησαν. Ῥίψαντες γὰρ τοὺς πορφυροῦς κάνδυς, ὅπου ἔτυχεν ἕκαστος ἑστηκὼς, ἵεντο, ὥσπερ ἂν δράμοι τις περὶ νίκης. Καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν, ὅ τι βούλοιτο. Καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ.

8. Καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοῖς τε Ἕλλησι καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἅμα ἐχόρευον, νόμῳ τινὶ ᾄδοντες. Ἦν δὲ χιὼν πολλὴ, καὶ ψῦχος οὕτως ὥστε τὸ ὕδωρ, ὃ ἐφέροντο ἐπὶ δεῖπνον, ἐπήγνυτο. Οὐδεὶς ἀπῄει πρὸς βασιλέα. Ὑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν.

9. Οἱ δὲ πολέμιοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο. Καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον. Ἀφίκοντο εἰς τὰς κώμας· καὶ ἰατροὺς κατέστησαν ὀκτὼ, πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

(L. 3.) I. 7. 4: VII. 6. 42. (4.) VII. 2. 14. (6.) I. 8. 6. (7.) III. 1. 11; 4. 44. (8.) III. 2. 7. (10.) IV. 8. 5. (11.) VII. 7. 9. (12.) VII. 2. 25. (13.) V. 8. 5. (14.) III. 4. 29. (15.) I. 5. 8. (17.) IV. 5. 32. (18.) VII. 1. 7. (19.) VII. 3. 13. (20.) V. 4. 17. (22.) VII. 4. 3. (24.) I. 9. 29: VII. 7. 6. (26.) IV. 8. 19. (27.) III. 1. 47. (28.) I. 2. 22: IV. 6. 27. (31.) III. 4. 30.

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10. Οἱ δὲ ὁπλῖται ἔθεντο τὰ ὅπλα. Τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτειναν τινας. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶοι. Καὶ ἵπποι ἥλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου ἑάλω. Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἅρματος, τὸν θώρᾱκα ἐνέδυ.

11. Κῦρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, εἶπεν· "Ἀπολελοίπᾱσιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκᾱσιν, οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγᾱσιν, ἔχω γὰρ τριήρεις, ὥστε ἑλεῖν τὸ ἐκείνων πλοῖον."

12. Ξενοφῶν δ' ἐπεὶ εἶδε Χαρμῖνον καὶ Πολύνῑκον, "Ταῦτα," ἔφη, "καὶ σέσωσται δι' ὑμᾶς τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ." Ἴθι δὴ, ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπράξασθαι, ἃ νῦν καταστρεψάμενος ἔχεις. Νῦν μὲν οὖν ἄπιτε, καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ' ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Ἀλλὰ ἰόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους.

13. Ὡς δ' ἦν ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἕλληνες, καὶ εἶπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι, καὶ σύνθημα παραδιδόναι. Καὶ τελευτῶν ἐχαλέπαινεν· οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. Τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾷ, ἐν τῷ Κύρου βαρβαρικῷ. Ἐγὼ οὖν φημι, ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμόν.

14. Καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευεν ὁπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. Τὴν δίκην ἔφη χρῄζειν ἐπιθεῖναι αὐτῷ. Οὐκ ἤθελε τοὺς φεύγοντας προέσθαι.

15. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συεννέσιος γυνὴ, τοῦ Κιλίκων βασιλέως, παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ

(L. 1.) V. 2. 19: IV. 1. 10. (2.) IV. 8. 26. (3.) II. 2. 21. (5.) IV. 4. 21. (6.) I. 8. 3. (8.) I. 4. 8. (13.) VII. 7. 56. (16.) VII. 7. 27. (17.) VI. 6. 26. (19.) I. 4. 8. (21.) VII. 3. 34. (23.) IV. 5. 16. (24.) I. 5. 6. (26.) I. 4. 14. (28.) I. 6. 4. (30.) I. 3. 20. (31.) I. 9. 9. (32.) I. 2. 12.

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δοῦναι χρήματα πολλά. Ὥστε ὥρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. Τίς γὰρ ἐθελήσει κήρυξ ἰέναι, κήρῡ καs ἀπεκτονώς; Αὐτὸς δὲ οὐκ ἔφη ἰέναι.

16. Διελέγοντό τε ἑαυτοῖς, καὶ ἐγέλων ἐφ' ἑαυτοῖς, καὶ ὠρχοῦντο ἐφιστάμενοι, ὅπου τύχοιεν, ὥσπερ ἄλλοις ἐπιδεικνύμενοι. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους, ᾤχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. Καὶ δέδοικα, μὴ συστάντες ἀθρόοι που κακόν τι ἐργάσωνται οἱ πολέμιοι. Τῆς νυκτὸς ἀποδρὰς ᾤχετο.

17. Ἐμελέτων τοξεύειν ἄνω ἱέντες μακράν. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτά· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλεῖστου ἄξια ἐνθέμενοι, ἀπέπλευσαν. Τοὺς μὲν ὁπλίτας αὐτοῦ ἐκέλευσε μεῖναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας. Ἀκούσαντες ταῦτα, καὶ δεξιὰς δόντες καὶ λαβόντες, ἀπήλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ. Ὁ μέντοι Ξενοφῶν, ἀναγνοὺς τὴν ἐπιστολὴν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἁλόντα ἄνθρωπον.

18. Καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπᾶσιν ἀποκαίων πάντα, καὶ πηγ ὺς τοὺς ἀνθρώπους. Ταῦτα δὲ λέγων, θορύβου ἤκουσε δι τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη. Ὤιχετο τῆς νυκτὸς ἀπιών. Ἐδόκει γὰρ, εἰς τὴν ἐπιοῦσαν ἕω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχούμενον.

19. Τὰς δὲ ὠτίδας, ἄν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδῑκες, καὶ ταχὺ ἀπαγορεύουσι· τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν. Πειράσομαι, ὅ τι ἂν δύνωμαι, ὑμᾶς ἀγαθὸν ποιεῖν. Ἔπεμψε με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ.

(L. 1.) IV. 6. 16. (2.) V. 7. 30. (3.) I. 3. 8. (4.) V. 4. 34. (6.) VII. 6. 42. (7.) VII. 3. 47. (9.) IV. 6. 3. (10.) III. 4. 17: I. 4. 7. (13.) I. 5. 13. (15.) VII. 3. 1. (17.) III. 1. 5. (18.) IV. 4. 19. (20.) IV. 5. 3. (21.) I. 8. 16. (23.) IV. 7. 27: I. 7. 1. (26.) I. 5. 3. (28.) VI. 1. 33. (29.) II. 4. 16.

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20. Καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῷ. Ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ τι δῶ ἑκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας, καὶ ἐκήρυξεν, ὅστις ἂν ἁλῷ ἔνδον ὢν τῶν στρατιωτῶν, ὅτι πεπράσεται. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτέ με, ἐγὼ δὲ ἐμαυτὸν, ὥσπερ Ξενοφῶν λέγει, παρασχήσω κρίναντι Κλεάνδρῳ, ὅ τι ἂν βούληται, ποιῆσαι. Ἴωμεν ἐπὶ τοὺς ἄνδρας. Ψεύθης δέ φησιν, ἂν πρὸς ἐκεῖνον ἴητε, εὖ ποιήσειν ὑμᾶς.

21. Ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι, πρὶν κατειλῆφθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες, οὓς ἔχομεν, οὔ φασιν εἶναι ἄλλην ὁδόν. Συγκαλέσαντες τοὺς στρατηγοὺς ἐβουλεύοντο, ὅπως ἂν κάλλιστα διαβαίεν, καὶ τούς τε ἔμπροσθεν νικῷεν καὶ ὑπὸ τῶν ὄπισθεν μηδὲν πάσχοιεν κακόν.

22. Ὅπως φόβον ἐνθείη καὶ ἄλλοις. Τέλος ἀπεδείξαντο οἱ μάντεις πάντες γνώμην, ὅτι οὐδαμῇ προσίοιντο οἱ θεοὶ τὸν πόλεμον. Ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο, καὶ εἴ τῳ σύνθοιτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι.

23. Ἡρώτων ἐκεῖνοι, εἰ δοῖεν ἂν τούτων τὰ πιστά· οἱ δ' ἔφασαν, καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόᾱσιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικήν.

24. Ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὅπλα παραδοίησαν. Ἀλλ', οἶμαι, εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, ὅπως ἐμοὶ δοὺς μεῖον, μὴ ἀποδοίη ὑμῖν τὸ πλεῖον. Ὁ δὲ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας (πλησιαίτατος γὰρ ἦν), εἰ πέμποιέν τινας, ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

(L. 1.) I. 4. 12. (2.) I. 7. 7. (4.) VII. 1. 36. (6.) VI. 6. 18. (8.) VI. 5. 21. (9.) VII. 3. 4. (11.) IV. 1. 21. (14.) IV. 3. 14. (17.) VII. 4. 1: V. 5. 3. (19.) I. 9. 7. (22.) IV. 8. 7. (26.) II. 1. 10. (28.) VII. 6. 16. (29.) I. 10. 5.

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XX.

1. Καὶ ἄλλοι δὲ ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἑστάναι πλεῖον ἢ τὸν ἕνα λόχον. Καὶ νῦν δύο καλώ τε κἀγαθὼ ἄνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτὼ ἐδυνάμεθα. Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνᾶσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται.

2. Ἐδάκρυε πολὺν χρόνον ἑστώς. Εὐθὺς δ' ἐκεῖνος ἀπελαύνει τοὺς περιεστῶτας τῶν στρατιωτῶν, καὶ λέγοντας, ὅτι δημόσια ταῦτ' εἴη. Ἔλεγεν, ὅτι οἴοιτο τεθνεῶτας πολλοὺς εὑρήσειν.

3. Πολλὰς προφάσεις Κῦρος εὕρισκεν, ὡς καὶ σὺ εὖ οἶσθα. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε, ὅ τι ποιεῖτε. Ὦ ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἴσασί πω τὴν ἡμετέραν συμμαχίαν. Σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος αὐτόν.

4. Ἴσθι μέντοι ἀνόητος ὢν, εἰ οἴει, τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἑλοίμην ἄν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων· ὅπως δὲ καὶ εἰδῆτε, εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω.

5. Παρῆν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πραχθήσεται. Ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεύς· καὶ γὰρ ᾔδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα. Δεδιὼς, μὴ γένηται ταῦτα.

6. Ὁ δὲ Ξενοφῶν ἠπορεῖτο, ὅ τι ποιήσοι· καὶ γαρ ἐτύγχανεν, ὡς τιμώμενος, ἐν τῷ πλησιαιτάτῳ δίφρῳ Σεύθῃ καθήμενος. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι.

7. Κῦρος δὲ αὐτός τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. Ἀλλὰ κατακείμεθα,

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(L. 1.) IV. 7. 9. (3.) IV. 1. 19. (4.) VI. 3. 12. (7.) I. 3. 2: VI. 6. 6. (9.) VII. 4. 19 (11.) II. 3. 21. (12.) I. 5. 16. (13.) VII. 3. 35. (14.) I. 3. 10. (16.) II. 1. 13. (17.) I. 7. 3. (21.) VII. 6. 8. (22.) I. 8. 21. (24.) I. 10. 16: V. 6. 17. (26.) VII. 3. 29. (28.) IV. 5. 15. (30.) I. 8. 27. (31.) III. 1. 14.

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ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχῡρῶς ἐπικέοιντο.

XXI.

1. Καὶ ἕως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μένωμεν. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον. Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι, ὅπη δύναιντο τάχιστα, πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν.

2. Ἡμῖν δέ γε οἶμαι πάντα ποιητέα, ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἢν δυνώμεθα, ἐκεῖνοι ἐφ' ἡμῖν. Ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. Ὅμως δὲ λεκτέα, ἃ γιγνώσκω· ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων, καὶ τῆς δυνάμεως.

XXII.

Ἐπεὶ δὲ σπονδαί τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θρᾷκες, καὶ πρὸς αὐλὸν ὠρχήσαντο σὺν τοῖς ὅπλοις, καὶ ἤλλοντο ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὡς πᾶσιν ἐδόκει πεπληγέναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πως. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὅπλα τοῦ ἑτέρου, ἐξῄει ᾄδων τὸν Σιτάλκαν· ἄλλοι δὲ τῶν Θρᾳκῶν τὸν ἕτερον ἐξέφερον ὡς τεθνηκότα· ἦν δὲ οὐδὲν πεπονθώς. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἳ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν ὅδε· ὁ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγηλατεῖ, πυκνὰ μεταστρεφόμενος ὡς φοβούμενος· λῃστὴς δὲ προσέρχεται· ὁ δ' ἐπειδὰν προΐδηται, ἁπανταῖ ἁρπάσας τὰ ὅπλα, καὶ μάχεται πρὸ τοῦ ζεύγους· (καὶ οὗτοι ταῦτ' ἐποίουν ἐν ῥυθμῷ πρὸς τὸν αὐλόν·) καὶ τέλος ὁ λῃστὴς δήσας τὸν ἄνδρα καὶ τὸ ζεῦγος ἀπάγει· ἐνίοτε δὲ καὶ ὁ ζευγηλάτης τὸν λῃστήν· εἶτα παρὰ τοὺς βοῦς ζεύξας, ὀπίσω τὼ χεῖρε δεδεμένον ἐλαύνει.

(L. 1.) IV. 1. 16. (3.) I. 3. 11. (4.) III. 3. 8. (5.) IV. 5. 1. (8.) III. 1. 35. (10.) III 1. 18. (11.) V. 6. 6. (14.) VI. 1. 5.

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XXIII.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρᾳκῶν οἱ κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχᾱγοὶ τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως, τὸ δεῖπνον μὲν ἦν καθημένοις κύκλῳ· ἔπειτα δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἦσαν κρεῶν μεστοὶ νενεμημένων, καὶ ἄρτοι ζυμῖται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. Μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους ἀεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρῶτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους, διέκλα κατὰ μικρὸν, καὶ διερρίπτει, οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπών. Καὶ οἱ ἄλλοι δὲ κατὰ ταὐτὰ ἐποίουν, καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δέ τις, Ἀρύστας ὄνομα, φαγεῖν δεινὸς, τὸ μὲν διαῤῥιπτεῖν εἶα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοίνικον ἄρτου, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδείπνει. Κέρᾱτα δὲ οἴνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν, ἰδὼν τὸν Ξενοφῶντα οὐκέτι δειπνοῦντα· "Ἐκείνῳ," ἔφη, "δός· σχολάζει γὰρ ἤδη, ἐγὼ δὲ οὐδέπω." Ἀκούσας ὁ Σεύθης τὴν φωνὴν, ἠρώτα τὸν οἰνοχόον, τί λέγοι. Ὁ δὲ οἰνοχόος εἶπεν· ἑλληνίζειν γὰρ ἠπίστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

XXIV.

Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκὼς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους τις φεύγων ἀποφύγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίη. Πάντη γὰρ πάντα τοῖς θεοῖς ὕποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσιν.

(L. 1.) VII. 3. 21. (23.) II. 5. 7.

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NOTES.

I.

[*a.* Learn the Greek System of Orthography, and the English Method of pronouncing Greek (unless one of the other methods is preferred). ¶¶ 1, 3; §§ 10 – 18, 24 – 26, 676 – 680, 688, 689.

b. Read Lesson I. in Greek.

c. Learn the General Principles of Conjugation. §§ 164 – 170; ¶¶ 26, 27.

d. Learn the Euphonic Affixes of the Present Active, in all the modes. ¶ 29.

e. In βουλεύω (¶ 34), what is the *affix?* What is then the *root* (§ 170. *a*)? What is the *characteristic* (i. e. the last letter of the root)? Is the verb *pure* or *impure* (i. e. does its root end with a vowel or a consonant)?

f. Inflect the Present Active of βουλεύω through all the modes, by adding to the root the affixes learned from ¶ 29. Write this inflection, comparing it with ¶ 34 (see ¶ 4. I. 3); and also repeat it *vivâ voce*, carefully observing the pronunciation. Learn the corresponding English through all the modes, numbers, and persons (¶¶ 33, 4. III.).

REMARK. A similar method is recommended in learning all the paradigms; viz. (1.) to ascertain the root, affixes, &c.; (2.) from these elements to construct the forms, both writing them, and also repeating them *vivâ voce* till they become perfectly familiar; and (3.) to learn at the same time the corresponding English.]

1. [Page 13.] Line 1. Ἐπιβουλεύει, *he is plotting*, or *he plots*. In parsing a verb compounded with a preposition, time may be saved by not repeating the preposition with each form; thus, Ἐπιβουλεύει *is a regular verb, from* ἐπιβουλεύω, βουλεύσω, βεβούλευκα; *compounded of* ἐπί *and* βουλεύω; *root* βουλευ-, *affix* -ει; *in the present indicative active;* βουλεύω, βουλεύω, βουλεύοιμι, βούλευε, βουλεύειν, βουλεύων· βουλεύω, βουλεύεις, βουλεύει, βουλεύομεν, βουλεύετε, βουλεύουσι, βουλεύετον· *in the third person singular, agreeing with a pronoun implied in the affix* (§ 545). RULE XXIX. *A verb agrees with its subject in number and person* (¶ 64, § 543). —— Ἐπιβουλεύουσιν,

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§ 66. 1. By *ι*, in the rule, *simple ι* is to be understood. —— 2. **Συμβουλεύω, Ξυμβουλεύετε**, § 54. 1. The preposition here found in composition has two forms, the earlier *ξύν*, and the later *σύν* (§ 70. v.). In the Vocabulary, its compounds are arranged under *σ*. —— 3. *καί*, R. XXXV., § 654. —— **Παῖε**, . . *βάλλε*, *Strike! strike! throw! throw!*

2. L. 4. **Οὐ**, R. XXXIII., § 646. —— 5. **Μὴ θαυμάζετε**, *do not wonder*. The use of *μή* shows that *θαυμάζετε* is in the imperative. The indicative *you do not wonder* would be expressed by *οὐ θαυμάζετε* (§ 647). The following is the general rule in respect to the use of *οὐ* and *μή* in negative sentences: *If the sentence expresses assertion* (whether *directly* or *indirectly*, whether *with* or *without condition*), *use οὐ*; *otherwise*, *μή* (as in expressions of *wish*, *prohibition*, *condition*, *purpose*, &c.). The rule extends to *οὐ* and *μή* in composition with other words. —— **Οὐκ**, § 68. 2. —— **Καίωμεν**, *let us burn*, §§ 597. *β*, 598. —— 6. **Μὴ μέλλωμεν**, *let us not delay*. —— **Ἄρχειν**, *to rule*, R. XXX., § 620. *b*. —— 7. **Συλλαμβάνει**, § 54. 3. —— **Εἰ μὲν ξ**. Here *μέν* corresponds to *δέ* in a subsequent clause not quoted.

II.

[*a*. Learn the Principles and General Rules of Declension. §§ 73 – 82.

b. Learn the Affixes of the Second Declension. ¶ 5.

c. In **λόγος**, *word*, Gen. **λόγου**, what is the *affix* of the genitive? What is the *root* (§ 79)? What is the *characteristic*? Decline **λόγος**, by adding to the root the masculine affixes of Dec. II. Write the forms thus obtained, and compare them with those in ¶ 9 (see ¶ 4. I. 1).

d. Learn the paradigms **δῆμος, ὁδός, σῦκον, στέφος**, and **μόριον** (¶ 9); and illustrate from them the general rules in §§ 80, 82.]

1. L. 9. **Κῦρον**, R. XXI., § 423. —— **Κῦρος**, R. II., § 342. —— 11. **Ἐπιβουλεύει Κύρῳ**, *he plots against Cyrus*, R. XVIII., §§ 401, 405. —— 12. **Ὦ Κῦρε**, R. XXV., §§ 442, 443. *a*. —— 13. **Λακεδαιμόνιοι**, *the Lacedæmonians*. For the omission of the article which properly belongs here, see § 485. *a*.

2. L. 14. **Πλοῖα**, accusative. —— 15. **σταθμούς**, R. XXIII., § 439. *β*. —— **Πλοῖα γὰρ οὐκ ἔχομεν**, *for we have* [not] *no vessels*. —— 16. **Ἥλιος**, *the sun*, §§ 471. 4, 485. *a*. —— **ἀνίσχει** (*ἀνα-ἰσχει*), § 41. 1. —— 17. **θορύβου**, *a noise* (§ 469. 2), R. XIII., § 375. —— 18. **Ἀπαγγέλλετε Ἀριαίῳ**, *carry back word to Ariæus*, § 402.

III.

[Learn the Euphonic Affixes of the Present Middle and Passive, in all the modes; and the Present Middle and Passive of **βουλεύω**. ¶¶ 30, 35.]

1. [P. 14.] L. 2. **ἄρχεσθαι**, passive. —— 3. **λέγετε**, imperative. —— **βούλει**, § 210. 3. *b*.

2. L. 8. **θεῶν**, R. XXXIV., § 648. See § 485. *a*. —— **Σώζοισθέ τε ἀσφαλῶς**, *and may you arrive safely!* §§ 597. δ, 600. —— 10. **Οὐκ . . ἀνθρώπους**; *Are you not ashamed before either gods or men?* **οὔτε**, § 664. *β*; **θεούς**, § 428; **οὔτ'**, §§ 30, 41.

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IV.

[*a.* Learn the Affixes and the Special Rules of the First Declension. ¶ 5; §§ 92, 93.

b. Learn the paradigms *ταμίας*, *ναύτης*, *Ἀτρεΐδης*, *σκιά*, *θύρα*, *γλῶσσα*, and *τιμή* (¶ 7); and illustrate from them the general rules in §§ 80, 82, and also the special rules in §§ 92, 93.

c. In parsing words of Dec. I., give the reason for the particular method of declining the singular.]

1. L. 14. *Στυμφάλιος* λοχᾱγός, R. I., § 331.

2. L. 18. *φέρει*, *it* [the plain of Cilicia] *bears* or *produces*. —— *Ἐκ*, § 68. 1. ——*θαλάττης*, § 70. 1.

V.

[*a.* The Declension of Adjectives. §§ 128 – 131.

b. Learn the paradigms *ἄδικος*, *φίλιος*, and *σοφός* (¶¶ 17, 18), noticing ¶ 4. I. 2, and observing what general and special rules of declension are illustrated.]

1. L. 21. *Πάροδος στενή*, *a narrow pass*, R. XXVI., § 444. —— 25. *εἰς δισχιλίους ἀνθρώπους*, *to the number of* 2,000 *men*. This substantive phrase (§ 658) is in the nominative, in apposition with the subject of *ἐξέρχονται*.

[*c.* The declension and general use of the Article. ¶ 24; §§ 147, 148, 469 f.]

2. [P. 15.] L. 1. *Οἱ*, R. XXVII., § 469. —— 2. *Τετάρτῃ δ' ἡμέρᾳ*, *and on the fourth day*, R. XX., § 420. For the omission of the article, see § 486. *ε*. —— 3. *Συγκλείουσι*, §§ 54. 2, 49. 1. —— 4 *σωτηρίας*, R. VIII., § 357. —— *φυγῇ*, R. XIX., §§ 415, 418.

3. L. 6. *Κύρου*, R. XVI., §§ 382, 390. —— 7. *Αἱ σπονδαὶ μενόν των*, *let the truce remain*, § 213. 3. —— 8. *ἄγει οὕτως*, *thus* [leads] *directs*. —— *δρόμῳ*, [by running] *at full speed*.

4. L. 10. *ὁ* K., §§ 471. 6, 469. 1. —— 13. *Μαρσύου*, § 471. *b*. ——*ταῖς κώμαις ταῖς*, § 472. I.

5. L. 15. *ἑκάστης τῆς*, §§ 470. N., 472. *a*. ——*τοῦ καλῶς ἀποθνήσκειν*, *the dying honorably*, §§ 445, 470. 3, 622. —— 16. *μέσου δὲ τοῦ*, §§ 456. 472. *a*. —— 17. *τὴν ἡμετέραν*, § 473. *a*. —— *Οἱ . . φίλοι*, *the friends of my brother*, §§ 389, 472, 473. *a*. —— 18. *ἐκείνης τῆς*, § 473. *β*. —— 19. *διανοίας*, R. IV., §§ 346, 347. —— *τῆσδε*, § 150, ¶ 24.

6. L. 21. *τὸν νῦν*, § 475. ——*Ἐν . . λόγῳ*, *in the preceding narrative*. —— 22. *ἀμφὶ τοὺς δ.*, § 480. 2. —— 23. *τὸν ἀδελφόν*, [the] *his brother*, § 482. —— 24. *Λέγεται . . διακινδυνεύειν*, *and it is said that the other Persians also expose themselves in war with their heads unprotected* (by defensive armour; the Persians commonly wearing tiaras or turbans instead of helmets, and *ψιλός* often signifying, not *absolute-*

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ly uncovered, but *not covered with armour*). Λέγεται, §§ 546. β, γ. 621. *a*; Πέρσας, R. XXXI., § 626; ψιλαῖς ταῖς, §§ 472. *a*, 482; τῷ πολέμῳ, § 470. 2.

7. L. 27. Οἱ ἄλλοι στρατηγοί, *the* [other] *rest of the generals*, § 488. —— 28. πολέμιοι, § 447. *a*, a. —— 30. ἄλλων, R. IX., §§ 358, 362. ζ. —— Ὁ . . παίει, § 542.

8. [P. 16.] L. 1. Κίλισσαν, § 447. β. —— 2. ὑστεραίᾳ, §§ 447. β, 420. —— 5. οἱ ἐκείνου [sc. ἄνδρες or στρατιῶται], *his men*, § 447. *a*. —— Οἱ δὲ ἀμφὶ Τ., § 476. N. —— Οἱ ἀπό, §§ 476, 469. 1. —— 6. ἐν δεξιᾷ [sc. χειρί], *on the right* [hand], 447. β.

9. L. 8. Τὰ ὑπὲρ τοῦ λόφου [sc. πράγματα], *the things over* or *beyond the hill*, §§ 447. γ, 477. —— Τὰ ἡμέτερα, *our affairs*. —— τὰ ἐπιτήδεια, § 447. γ. —— 9. τὰ ἐκείνων [sc. χρήματα], *their property*. —— Τὰ περὶ Π., § 477. *a*. —— 10. Ἄλλος ἄλλα, § 542. δ. —— Τὸ Ἀρκαδικὸν ὁπλιτικόν [sc. πλῆθος or στράτευμα], *the Arcadian* [heavy-armed force] *infantry*, § 447. γ. —— 11. τῆς οἰκαδε ὁδοῦ, §§ 394, 475. —— Εἰς καλόν, [for good] *opportunely*, § 449. β. —— ἥκετε, § 579. ζ. —— Οἱ ἰατροί, *physicians* (the class, § 470. 1). —— 12. ἐπ' ἀγαθῷ, *for* the *good* of their patients. —— 13. Ἥκετε, *come*, imperative.

10. L. 14. Ὁ δέ, § 490. —— 15. τοὺς . . ἔχει, *has* the fruits of *our toils*. —— ὁ Πολυστράτου, §§ 332. 2, 385. γ.

[*d.* Declension, composition, and use of αὐτός. ¶ 24; §§ 149, 508 f.]

11. L. 17. Τῇ . . ἡμέρᾳ, § 508. II. —— ἐκ τοῦ αὐτοῦ [sc. χωρίου], *from the same place*. —— 18. Αὐτὰ . . ξύλα, § 509. —— 19. αὐτοῦ ἐκείνου, § 510. 1. —— αὐτοὶ καίουσιν, § 510. 1. —— 20. οἱ σὺν αὐτῷ, *those with him*, §§ 510. *a*, 502. —— Σὺν . . αὐτόν, § 472. *a*. —— 22. ὡς ἐπιβουλεύοι αὐτῷ, [that he was plotting] *of plotting against him*. The optative is used because διαβάλλει (*falsely accuses*) is the historical present (§§ 608, 567. *a*). —— 23. Αὐτὸς . . λαμβάνει, *and he himself takes some of the colts*, § 366. —— 25. καὶ φράζουσιν, ἃ λέγει, *and tell, what he says*. For the declension of the relative, see ¶ 24, § 148. 2; for its complementary use here, § 535.

VI.

[*a.* The Augment. §§ 187, 192.
b. The Euphonic Affixes of the Imperfect, in each voice. ¶¶ 29, 30.
c. The Imperfect of βουλεύω, in each voice. ¶¶ 34, 35.]

1. L. 26. Ἔλεγε, *he said*, impf. of λέγω. In looking for words in the Vocabulary, allowance must be made for the augment, where it occurs. —— 27. Ἐκεῖνος, [that man] *he*, § 502. —— ἀπὸ ἵππου, [from a horse] *on horseback*. —— 28. ὅτι θαυμάζοιεν, *that they wondered*, § 608. —— [P. 17.] L. 1. τῆς λοιπῆς πορείας, *the* [remaining journey] *rest of their journey*. —— 3. αὐτῷ, § 406. —— ὑπὸ Λ., § 562. —— 4. Ἐφαίνετο, § 549. —— 5. ὅτι — ἥκοιεν, *that they had come*, §§ 579. ζ, 608.

2. L. 8. στρατηγοῖς, § 406.

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3. L. 13. Προέτρεχεν, impf. of προτρέχω, § 192. —— Προσέτρεχον, § 337. *a.* —— 16. ἡμέρα, § 485. *a.* —— πρός, 652. *γ.*

[*d.* Changes in the Root of the Verb. §§ 254 – 258, 265 ; ¶ 61.
e. Second Aorist Active and Middle. §§ 199. *a*, 215. 1.
f. Distinction in sense between the Aorist and the Definite Tenses (Pres. and Impf.). § 569 f. See § 565.]

4. L. 20. Δεξιὰν ἔλαβον, *I took the right hand* as a pledge. Ἔλαβον is the 2 aor. of λαμβάνω, being formed from the old root λαβ- in the same way as the impf. ἐλάμβανον from the new root λαμβαν (made from the old root by adding αν, and inserting ν, which becomes μ before the labial β, §§ 289, 290). —— ζώνης, § 369. *a.* —— 21. ἐπὶ θανάτῳ, *for death* (as a sign that he was condemned to death). —— ἐνέβαλεν, 2 aor. of ἐμβάλλω (roots βαλ-, βαλλ-, § 277). —— κατέλιπον, *they left alive*, 2 aor. of καταλείπω (r. λιπ-, λειπ-, ¶ 37, § 266). —— 23. ἐγένετο, *had taken place*, 2 aor. of γίγνομαι (r. γεν-, γιγν-, § 286). See § 580. —— καί, *also*. —— 24. τῆς τελευτῆς, R. x., §§ 367, 368. —— τυχεῖν, 2 aor. of τυγχάνω (r. τυχ-, τευχ-, τυγχαν-, § 290), *to have met with* or *come to*. —— Ἀλλὰ . . ἐτράπετο (2 aor. mid. of τρέπω, r. τραπ-, τρεπ-, § 259), *but in flight one turned one way, and another another*, § 542. δ. —— 25. Ἀπέθανεν (2 aor. of ἀποθνήσκω, r. θαν-, θνησκ-, § 281 δ) ὑπὸ N., § 556. —— Διαλαμβάνουσ . . γενόμενον, *they take each his share of the money* [that had come from the prizes of war] *obtained by the sale of their prizes.*

VII.

[The Present and Imperfect of εἰμί, *to be*. ¶ 55, § 230.]

1. [P. 18.] L. 1. Ἦν . . στενή, *for the pass was narrow*. —— Ἐμπόριον . . χωρίον, § 487. 3, 4.

2. L. 3. Οὕτω δὲ ἔχει, §§ 546, 555. —— Φίλος, σύμμαχος, in the predicate after εἶναι. —— 5. πότερα . . φίλος, *whether he was a foe or a friend*. —— 7. τὴν ὁδὸν ἔφραζεν, ᾗ εἴη, *he told the road, where it was*, for *he told where the road was*, § 425. 4.

3. L. 9. Ὑποψίαι μὲν ἦσαν, *there were indeed suspicions*. In translating into English, '*there*' or '*it*' is often to be supplied with the substantive verb. —— 10. ποταμοῦ, § 394. —— 11. Ἀνάγκη ἐστὶ μάχεσθαι, [there is a necessity to fight] *it is necessary to fight*. —— ἦν δείλη, *it was evening*. —— 14. ἦν — σκότος, [there was darkness] *it was dark*. —— σκότος ἐγένετο, *darkness came on*, or *it became dark*. —— Οὐ . . χόρτος, *for there was* [not] *no grass*. —— 15. κώμας εἶναι καλάς, *that there are beautiful villages*, § 626.

4. L. 17. Κύρῳ, § 408. —— βασίλεια, § 336. —— Τοῖς, § 408. —— 18. Ἀπὸ τοῦ αὐτομάτου, § 449. β. —— 19. στρατιώταις, § 408. —— Ἦν αὐτῷ πόλεμος, § 408.

5. L. 21. Ὀψὲ γὰρ ἦν, § 546. Ὀψέ is an adverb, modifying ἦν. —— Ὀψὲ ἐγίγνετο, *it was* [becoming] *growing late*. —— 22. ἡλίου δυσμάς, *sunset*. —— 23. ἐδύετο, *was setting*. —— πρὸς ἡμέραν, *towards day*.

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6. L. 24. Ἔστι, § 546. β. —— λαμβάνειν, λαβεῖν. In the first sentence, the action is viewed as *going on*, and hence the present tense is used; while the second denies *the performance of the action at all*, and hence employs the aorist. See §§ 569, 570. 1. —— Ἔξεστι . . ψεύδεσθαι, [it is permitted *or* possible to falsify] *one may falsify about him*, § 546. β. —— 25. ἐπιτήδεια, as subst., object of ἔχειν.

7. L. 27. Ὥρα δὲ βουλεύεσθαι [sc. ἐστίν], *and it is time to consider*. In each of the sentences in paragraph 7, supply a substantive verb (§ 547). —— 28. Σχολὴ τοῖς πολεμίοις [sc. ἐστίν], *the enemy have leisure*, § 408.

VIII.

[*a*. The Personal Pronouns ἐγώ, σύ, and οὗ. ¶ 23. A; § 502 f.

REMARK. In learning the paradigms, omit for the present the Homeric and other dialectic forms.]

1. [P. 19.] L. 1. ὑμῖν, § 652. *a*. —— 2. οὔτε, § 664. β. —— 5 ἐμοί, § 405. η. —— 6. ὑμῖν, R. XVII., §§ 398, 399. —— 8. Ἡ . . νομίζετε, *or think me no longer Cyrus*, § 434. Why is μηκέτι used, rather than οὐκέτι?

2. L. 10. ὑμῶν, § 357, N. —— 13. Ὁ . . ἡμῖν, *there is the same journey to you and to us*. —— Μὴ . . ἐλθεῖν (2 aor. of ἔρχομαι), *let us not wait for others to come to us*.

[*b*. The Reflexive and Reciprocal Pronouns. ¶ 23. B, C; §§ 144, 145, 504 f.]

3. L. 15. ἐπὶ τὴν ἑαυτοῦ σκηνήν, *to* [the tent of himself] *his own tent*, §§ 504, 505. 2. —— Ποίαν . . ἀναμένω; *and* [for what age to come to myself do I wait?] *what age do I wait for?* —— 17. Ἐφυλάττοντο . . ἀλλήλους, *both were on their guard against each other, as against enemies*, § 428. Observe the force of the middle voice (*watched each other for their own safety*, § 558). —— 19. ἔγωγε, § 328. b.

IX.

[*a*. Comparison of Adjectives in -τερος, -τατος. §§ 155 – 158.
b. Use of the Degrees. § 460 f.

REMARK. In parsing a comparative or superlative, give the special rule for its formation.]

1. L. 21. θαυμασιώτατε, § 465. —— 22. Φοβερώτατον δ' ἐρημία, §§ 450, 485. β. —— Φεύγειν . . ἡμῖν, *it is safer for them to flee, than for us*, § 403. —— 25. ὅτι . . πολεμίους, *that they were suffering most unjust* [things] *treatment* in *being cast out among their enemies*, § 632.

[*c*. Comparison of Adjectives in -ίων, -ιστος. § 159.]

2. L. 27. ἀνθρώπων, § 362. δ. —— καὶ οἱ ἄλλοι [sc. ὑμεῖς, τοσοῦτοι] ὅσοι ἦτε Κύρου φίλοι, *and* [the rest of you] *ye others, as many as were friends of Cyrus*, R. XXVIII., §§ 494, 521, 523. The second person ἦτε shows that ὑμεῖς is understood. —— [P. 20.] L. 3.

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τὴν ταχιστην ὁδόν, *the quickest* (or *shortest*) *way*, R. XXIV., § 440 —— πλεῖστοι, *most*, sup. of πολύς.

[*d.* Irregular Comparison of Adjectives. §§ 160, 161.]

3. L. 4. σὺν . . εὐδαιμονεστάτοις, *with those about him of the highest excellence and fortune.* —— 5. τὰ ἔσχατα, [the uttermost things] *the severest punishment.* —— παθεῖν, 2 aor. of πάσχω (r. παθ-, πενθ-, πασχ-, § 281. ε). —— 6. Πρῶτον μὲν γὰρ καὶ μέγιστον, *for* [indeed the first and greatest thing] *first and greatest*, § 334. 8. —— οἱ . . κωλύουσι, [the oaths of the gods] *our oaths by the gods forbid us.* —— 7. ἀλλήλοις, § 405. ζ. —— Πλησιαίτατος, §§ 161. 2, 156. γ.

[*e.* Comparison of Adverbs. §§ 162, 163.]

4. L. 9. Ἀνωτέρω τῶν μαστῶν, *higher than the* [breasts] *breast*, R. V., § 351. —— Πολὺ . . θᾶττον (comp. of ταχέως, from ταχύς; see § 159. β), *for they ran much faster than the horses.* —— 10. Εἰς . . κώμας, *into the nearest villages*, § 475. —— 12. ἠμελημένως μᾶλλον, § 460.

X.

[*a.* Euphonic Changes of Vowels. § 27 f.
b. Contraction. § 31 f.
c. Contract Verbs in -άω. §§ 33, 216.
d. Write the uncontracted forms of the Present and Imperfect of τιμάω, *to honor*, according to ¶¶ 29, 30; contract these forms according to § 33; and then compare ¶ 45.

REMARK. Observe a similar method in learning all the contract paradigms; and, in parsing contract words, give the rule of contraction.]

1. L. 13. ὑφ', for ὑπό, §§ 41, 65. —— Ὀρᾷ, § 31. N. —— 14. ὑμῶν αὐτῶν, § 352. γ. —— σὺν τοῖς θεοῖς, *with* the aid of *the gods.* —— 15. ἐβόα, impf. of βοάω. —— 16. ἐπειρῶντο, impf. of πειράομαι. —— 19. εἶεν, opt. of εἰμί.

[*e.* Contract Verbs in -ίω (paradigm φιλίω). § 36; ¶ 46.]

2. L. 22. ῥεῖ, §§ 13. 2, 216. β. —— Ἡμᾶς . . μισθόν, § 436. —— 23. Κ. . . πλοῖα, § 436.

3. L. 25. ἐῤῥίπτουν, impf. of ῥιπτέω, § 64. 1. —— 26. Αὐτός εἰμι, ὃν ζητεῖς, *I am the very one whom you seek.* —— Ἐμοὶ . . ὥρα (subject of δοκεῖ) εἶναι ἡμῖν (§ 409) καθεύδειν, *to me, then, it seems to be no time for us to sleep.* —— 27. ἡμῶν, § 376. δ. —— 29. Περσῶν . . ἑπτά, [of the Persians the seven best of those about him] *the seven best of his Persian courtiers.*

4. [P. 21.] L. 1. Ἀπαγγέλλετε, imperative. —— μάχης δεῖ, *there is need of a battle*, §§ 357. β, 546. —— 2. ἐκτῶντο, impf. of κτάομαι. —— 3. ὑπαίθριοι, § 457. β. —— 4. Οὐ . . φθονοῖεν, [not justly] *with no good reason certainly could they envy me*, §§ 406, 604. a. —— Ἔνθα, *here*, i. e. at his father's court. —— 5. αἰδημονέστατος . . τῶν ἡλικιωτῶν, *in the first place, the most modest of the boys of his own*

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age. —— 6. τοῖς . . πείθεσθαι, *and to obey his elders even more* implicitly *than those who were inferior to himself* in rank. —— 7. φιλιππότατος, sc. ἐδόκει εἶναι. —— τοῖς (§ 470. 1) ἵπποις (§ 419. 5) ἄριστα χρῆσθαι (§ 33. *a*), *to manage horses the best.*

[*f.* Contract Verbs in -όω (paradigm δηλόω). §§ 36, 37. 3; ¶ 47.]

5. L. 9. Ἀξιοῦμεν, *we claim.* —— κράτιστοι, sup. of ἀγαθός. —— ἀξιοῦνται, *are thought worthy.* —— 10. δηλοίη, *in order that he might show,* §§ 205. 2, *a*, 601. γ. —— οὓς (§ 535) τιμᾷ, *whom he honors,* for οὓς τιμῴη, *whom he honored,* § 610.

[*g.* Temporal Augment. §§ 187 – 189.]

6. L. 12. Τοῦ δὲ λόγου (§ 350. R.) ἤρχετο (ἐ-άρχ-ετο, impf. of ἄρχομαι) ὧδε, *and he began his speech thus.* —— Ἡσθένει (ἐ-ασθένε-ε), impf. of ἀσθενέω. —— 13. ὑπώπτευε (ὑπο-ε-όπτευ-ε, impf. of ὑποπτεύω) τελευτὴν τοῦ βίου, *was apprehending a termination of life.* —— 14. Κλεάρχῳ, § 406. —— ἠρώτα (ἐ-ερώτα-ε), impf. of ἐρωτάω. —— ἔχει, § 610. —— 15. συνῆλθον, 2 aor. of συνέρχομαι. —— 16. ἦν, 546. β. —— Ἀπήγγελλε, impf. of ἀπαγγέλλω. —— 17. ἐπαινοίη, § 205. 2. —— καὶ — καί, *both — and.*

7. L. 19. ἧκεν, impf. of ἥκω. An initial η in an augmented tense leaves it doubtful whether the verb begins with *a*, ε, or η; and an initial ω, whether it begins with o or ω. —— 20. ἧκεν, § 579. ζ. —— Χωρία — ᾧκουν (impf. of οἰκέω, § 188. 2), *inhabited strongholds.* —— 21. Εἰκαζον (§ 188. N.) δὲ ἄλλοι ἄλλως, *but some conjectured in one way, and others in another,* § 542. δ. —— Οἱ μὲν ᾤχοντο (impf. of οἴχομαι), § 490. 1. —— 22. Εὑρίσκετο, §§ 549, 544. —— πολλά, neut. pl. of πολύς (¶ 20). Some of the forms of this adj. in the sing. are of Dec. III., and may be omitted for the present. —— 23. ὥστε . . σφενδόνας, *so that they used them for their slings,* § 628. —— 24. Ὃν ᾤετο (§ 188. 2) πιστόν οἱ (dat., §§ 507. 6, 403) . . εὗρε (2 aor. of εὑρίσκω) Κύρῳ φιλαίτερον (§ 156. γ), ἢ ἑαυτῷ, the man *whom he supposed to be faithful to himself, him he soon found to be more friendly to Cyrus than to him.* —— 25. ἀφίκοντο, 2 aor. of ἀφικνέομαι. —— εἰς τὸ αὐτό [sc. χωρίον], *to the same place,* or *together.* —— 26. ἄσμενοι, § 457. γ. —— εἶδον, 2 aor. of ὁράω (§ 301. 4).

8. L. 28. Οὐκ ἀνέῳγον (§ 189. 2), *they did not open.* —— Ἑώρα, impf. of ὁράω, § 189. 2. —— 29. ἄλλος ἄλλον εἶλκεν (§ 189. 3), § 542. —— Εἶα (§ 189. 3) K., *C. permitted.* —— Συνήγαγεν, 2 aor. of συνάγω, § 194. N. —— 30. αὐτοῦ, contracted from ἑαυτοῦ, ¶ 23. B, § 144. This must be carefully distinguished from αὐτοῦ, gen. of αὐτός —— Ὤφελε (2 aor. of ὀφείλω) . . ζῆν (§ 33. *a*), § 567. γ. —— 32. ὅπλα δ' εἶχον (§ 189. 3), *and they had* [as arms] *for arms,* § 332. 3.

[*h.* Compounds of αὐτός; οὗτος, τοσοῦτος, &c. § 150. *a*, β; ¶ 24.]

9. [P. 22.] L. 1. Νόμος γὰρ ἦν οὗτός σφισιν (§ 507. 6), *for this was* [to them a custom] *their custom.* —— 2. τήν, § 473. β. —— 3. τάφρου, § 394. —— 4. Τούτῳ ἀπεθανέτην (2 aor. of ἀποθνήσκω), *these two died.* —— Τοῦτο ἔστω, *let this be.*

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10. L. 6. τοιαῦτα (neut. pl. of τοιοῦτος), *such things.* —— 7. εἶπε, a second aorist associated with φημί (¶ 53, § 301. 7). —— τοσοῦτον (§ 97. N.), *thus much* (merely). —— 8. ἔχετε, indicative. —— ταὐτά, by crasis for τὰ αὐτά (§§ 30, 38, 39. 1), *the same* things. This must be carefully distinguished from ταῦτα, neut. pl. of οὗτος. —— 9. Οὗτος . . κελεύει, *and this same person commands.*

[*i.* Contract Nouns of Dec. I. (paradigms Ἐρμίας, βορρᾶς, μνᾶα). §§ 94, 96. *a*; ¶ 7.

j. Contract Nouns of Dec. II. (paradigms νόος, ναός, ὀστέον, ἀνώγεων). §§ 98, 97. 3; ¶ 9.

k. Contract Adjectives of Dec. II. and I. (paradigms ἀγηράος, χρύσεος, διπλόος). ¶¶ 17, 18.]

11. L. 10. ἄνεμος βορρᾶς (§ 485. *a*) ἐναντίος (§ 457) ἔπνει, [the wind boreas] *the north wind was blowing* directly *against them*, or *in their faces.* —— λέγετε, indicative. —— 11. ὅταν βορρᾶς πνέῃ (§ 216. *β*), [when the north wind may blow] *whenever the north wind blows*, § 606. —— ὡς . . εἰσιν, *that* [there are fine sailings] *it is fine sailing.* —— 12. αὐτῶν, § 350. —— Ταμώς, of Att. Dec. II.; thus, (Ταμαός) Ταμώς, (Ταμαοῦ) Ταμώ, &c. —— 13. Ὡς τάχιστα (§ 162), *as soon as*, § 525. *a.* —— 14. Ἦν (before the subj., § 603) οἱ θεοὶ ἵλεῳ ὦσιν (subj. of εἰμί, § 603. *β*), *if the gods are propitious.*

XI.

[*a.* Classification and Analysis of the Affixes of Conjugation. § 195 f, ¶ 31.

b. Tense-Signs. § 198 f.

c. Affixes of the Future and Aorist, Active and Middle. . ¶¶ 29, 30. Cf. ¶ 31.

d. Future and Aorist, Active and Middle, of βουλεύω. ¶¶ 34, 35.]

1. L. 15. πρὸς ταῦτα, *with reference to* [these things, § 451] *this*, or *in view of this.* —— Ἐπειδὰν ἐκεῖσε ἔλθωμεν, *when we* [may have come thither] *have arrived there*, § 606. —— 17. Σκύθαι, § 448. —— ἐτόξευσαν, 1 aor. of τοξεύω. —— 19. Κλέαρχον . . σύμβουλον, *but Clearchus he even called within as a counsellor*, § 332. 3. —— 21. Ἥδιστ' ἂν ἀκούσαιμι, *I should most gladly hear.*

2. L. 22. Ἔπεμψε (ἔ-πεμπ-σε, § 51), 1 aor. of πέμπω. —— 24. Ἕψονται (ἕπ-σονται), fut. mid. of ἕπομαι. —— ἥξω (ἡκ-σω, § 51), fut. of ἥκω. —— 25. θεούς, § 426. δ. —— 26. ἄξει (ἀγ-σει), fut. of ἄγω. —— πέντε ἡμερῶν, *in five days*, R. XIV., § 378. —— ὅθεν, § 521. *β.* —— 27. ὄψονται, fut. of ὁράω (§ 301. 4). —— τὴν τήμερον ἡμέραν, [the *to-day* day] *the present day*, § 475. —— 28. λήψομαι, fut. of λαμβάνω (r. λαβ-, ληβ-, λαμβαν-, §§ 266, 290. *β*).

3. [P. 23.] L. 3. λέγετε, indicative. —— ποιήσω, § 218. —— 4. Μὴ ποιήσῃς ταῦτα, §§ 597, 598. *β*, 1. —— 5. σοί, § 404. *γ*. —— 6. ἀπὸ . . ἐποίησεν, §§ 494, 434. —— 8. ἐπεχείρησαν (ἐπι-ε-χείρε-σαν), 1 aor. of ἐπιχειρέω. —— 9. ἀποτίσαιντο, §§ 597, 600. δ. —— 10. Ἀκούω, Δέξιππον λέγειν, *I hear, that Dexippus says.* —— οὐκ . . ἐκέλευσα, §§ 603. δ, 593. *β*.

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4. L. 12. *ἐγὼ . . πείσομαι* (*πειθ-σομαι*, § 55; fut. mid. of *πείθω*), *I will comply with your custom.* —— 14. *ὁπότε γυμνάσαι* (*γυμνάδ-σαι*, § 273. N. 2; 1 aor. of *γυμνάζω*) *βούλοιτο, whenever he wished to exercise*, § 606.

5. L. 15. *ἔσται*, ¶ 55, § 230. a. —— 16. *καὶ γάρ* (stronger than simple *γάρ*), *and* this *because, for*, § 661. 2.

6. L. 18. *Ἐκποριοῦσι*, for *ἐκπορίσουσι* (*σ* becoming *ε*, which is then contracted with the vowel following, §§ 200. *β*, 50, 36), fut. of *ἐκπορίζω*. Observe § 200, R. a, and the paradigm *κομίζω* (¶ 40). —— 19. *τῶν . . σπανιεῖ* (Att. fut. of *σπανίζω*), § 357. *β*. —— 20. *ὅπως . . ἀγωνιούμεθα, how* [we shall contend as well as possible, § 525. *a*, N.] *we may contend most successfully.* —— 21. *Ὑμᾶς, ὁπόταν γαλήνη ᾖ* [subj. of *εἰμί*, § 606), *ἐμβιβῶ* (Att. fut. of *ἐμβιβάζω*; full form *ἐμβιβάσω*, by dropping *σ* *ἐμβιβάω*, by contraction *ἐμβιβῶ*, § 200. 2), *I shall put you on board when there is a calm.* —— *μαχεῖται*, Att. fut. of *μάχομαι*, § 222. *a*. —— 22. *ἡμερῶν*, § 378. —— *Ἠσπάζετο αὐτὸν, ὡς ἀποπλευσούμενος* (Dor. fut. of *ἀποπλέω*, § 200. 3) *ἤδη, he was taking leave of him, as now* [about to sail away] *upon the point of setting sail.*

7. L. 23. *ἔδωκε*, irregular 1 aor. of *δίδωμι*, §§ 201. 3, 284, ¶ 51. —— *Οὐκ ἄρα ἔτι μαχεῖται*, [he will not then fight more] *then he will never fight.* —— 25. *ἀληθεύσῃς*, § 603. *β*.

XII.

[*a*. Review. Vowels and their Euphonic Changes. ¶ 3. I.; §§ 24–48.

b. Affixes of the Third Declension. ¶ 5; § 100.

c. In the genitive *γυπός*, what is the *affix*? What is then the *root*? What is the *characteristic*? To which class of nouns of Dec. III. does it then belong (§ 100)? As it is masculine, what affix is added to the root to form the nominative singular? What is added to form the dative plural? What do *γύπ-ς* and *γυπ-σί* become, by § 51?

d. Mutes of Dec. III. — Labials and Palatals. ¶ 11. 1, 2; § 101.

e. In the genitive *παιδός* (masc. and fem.), what are the affix and root? What do the theme (nom. sing.) *παῖδ-ς* and the dat. pl. *παιδ-σί* become, by § 55? As the voc. sing. has no affix (¶¶ 4. v., 5), what would be its form without euphonic change? What does *παῖδ* become, by § 63. 1?

f. The Linguals *παῖς* and *ἅναξ*. ¶ 11. 3; § 102.]

1. L. 28. *Εἶχον, they had.* —— 29. *γυνή*, § 101. *γ*. —— 30. *ἔπεισεν*, 1 aor. of *πείθω*. —— [P. 24.] L. 2. *Ὅτε . . νύκτες, and when these things* [were] *had taken place, it was almost midnight*, § 456. How is the theme *νύξ* obtained from the root *νυκτ-*?

[*g*. As *χάρις, -ιτος*, is a barytone (i. e. has no accent on the last syllable, § 725), how many forms of the accusative singular has it (§ 102. *γ*)? What does the old acc. *χάριτ-ν* become, by § 63. R.? Decline *χάρις* (¶ 11).]

2. L. 4. *Δαρείου καὶ Π.*, R. VI., § 355. How many forms has *Παρύσατις* in the acc. sing.? What are they? —— 5. *πρεσβύτερος μὲν Α.*, [elder on the one hand] *the elder A.*

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[*h.* In the genitive *σώματος* (neut.), what are the affix and root? What would be the theme without euphonic change? What law of euphony forbids this form? What does it then become (§§ 63. 1, 103)?

i. Decline *σῶμα*, *φῶς*, and *ἧπαρ* (¶ 11), explaining their euphonic changes; and also the adjective *εὔχαρις* (¶ 17, § 130), which drops *ς* in the nom. neut.]

3. L. 8. *Ἔπλεον . . καλῷ*, *they sailed through a day and a night with a fair wind*, §§ 439, 415. —— 9. *ἐπέλιπεν*, 2 aor. of *ἐπιλείπω*. —— 12. *δόρατα*, § 103. N. —— *Τὸ γὰρ ἐπίχαρι* (§ 449. *a*) *οὐκ εἶχεν*, *for* [the pleasing he had not] *he had nothing pleasing* in manner.

4. L. 14. *οἱ . . μὲν* (§ 490. R.) . . *πραγμάτων* (§ 347), *some with trouble, and others without.* —— 16. *εὐτύχησαν* (§ 193. III.) . . *εὐτύχημα*, § 431. —— *συνεβόων*, from *συμβοάω*. —— 17. *συνελέγοντο*, from *συλλέγω*. —— *νυκτός*, § 378.

XIII.

[*a.* Future and Aorist, Active and Middle, of Liquid Verbs. § 56; ¶ 41.]

1. L. 19. *Σπουδὰς ἢ πόλεμον ἀπαγγελῶ; Shall I report peace or war?* —— *ἔμεινε* (*ἐ-μεν-σε*, § 56), 1 aor. of *μένω*. —— 23. *Οὐκ . . ὁπλίτας*, *they did not wait for the heavy-armed.*

[*b.* In the genitive *λιμένος* (masc.), what are the affix and root? What would be the theme without euphonic change? What does it become, by §§ 57. 3, 105. 1? What is the dative plural (§ 57. 4)?

c. Decline *λιμήν*, *δαίμων*, *θήρ*, and *ῥήτωρ* (¶ 12), and also *ἄρρην* (¶ 17), explaining their euphonic changes.]

2. L. 24. *Καὶ . . Θρᾴκης*, *and they disembark* [into] *at the harbour of Calpe*, [somehow at the middle] *about the middle of Thrace.* —— 25. *γέλωτι*. What is the acc. sing. of this noun (§ 102. *γ*)? —— 27. *τοῦ μηνός*, §§ 378, 470. N. —— *οἴσει*, fut. of *φέρω*, § 301. 6. —— 29. *Ὑμῶν . . δώσω* (fut. of *δίδωμι*), *and of you* [the] *Greeks, I will even give to each one a golden crown.*

3. [P. 25.] L. 1. *ἀπώλοντο*, 2 aor. of *ἀπόλλῡμι*, § 295. —— 2. *Ἡγεμόνα . .* K., § 436. —— 5. *χείρ* (roots *χειρ-* and *χερ-*, § 123. *γ*, ¶ 12) *ἡ δεξιά*, § 486. *γ*. —— 6. *τουτονί*, § 150. *γ*, ¶ 24. —— 7. *κέρως*, § 104, ¶ 11. —— 8. *διέταξεν* (*δια-έ-ταγ-σεν*), 1 aor. of *διατάττω*, §§ 274. *γ*, 70. 1.

[*d.* The Syncopated Liquids *πατήρ*, *ἀνήρ*, and *μήτηρ*. ¶ 12; §§ 106, 64. 2.]

4. L. 10. *ὑπῆρχε* (from *ὑπάρχω*) *τῷ* K., § 403. —— *ἄνδρες*, § 443. *β*. —— 11. *γείτων οἰκῶ τῇ Ἑλλάδι*, *I dwell a neighbour to Greece*, § 399. —— *λέγεται Ἀ. ἐκδεῖραι* (1 aor. of *ἐκδέρω*) M., § 551. —— 12. *Ζῇ*, § 33. *a*. —— 13. *ὑπέσχετο*, from *ὑπισχνέομαι*.

[*e.* How are the themes *βίς* (¶ 12) and *ἶς* (¶ 21) obtained from the roots *βιν-* and *ἰν-*? §§ 58, 105.

f. Decline *βίς*, *ἶς* (which has a feminine from another root, § 137. *β*), and its compound *οὐδείς* (¶ 21).

g. Decline *τέσσαρες*. ¶ 21; §§ 59. 8, 70. 1.

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h. Decline τίς, which has also irregular forms in the gen. and dat. sing., and in the neut. pl. ¶ 24. B; §§ 105. β, 152. See §§ 517, 518.]

5. L. 16. τώ, § 133. γ, δ. —— 18. πυρός, § 108. For a plur of Dec. II., see § 124. β. —— 20. Οὐδεὶς ἡμάρτανεν ἀνδρός, *no one* [missed] *failed of hitting a man*, § 347. —— 21. Μηδείς. Why is this used rather than οὐδείς? —— Ἠδικήσαμεν τοῦτον οὐδέν, *we have* [wronged this man nothing] *done this man no wrong*, § 435.

[*i.* The Interrogative τίς, and the Relative Indefinite ὅστις. ¶ 24. B; §§ 152. 2, 153, 519 f, 535 f, 539.]

6. L. 23. ὅστις οὐ βούλεται, [who does not wish] *that he does not wish*, § 531. —— 24. Πρὶν δῆλον εἶναι (§ 657. N. 2), ὅ τι (§ 16. 2) . . ἀποκρινοῦνται, § 535. —— 27. ἄλλων, § 347. —— 28. τάδε, § 513. 1. —— Εἰπὲ (§ 747. *c*) . . πορείας, § 536.

7. L. 29. Λέξατε . . ἔχετε, § 536. —— 32. συμβούλευσον . . χρόνον, [advise us whatever seems] *give us that advice, which seems to you to be most appropriate and useful, and which will bring you honor in coming time.* —— [P. 26.] 2. Ὅ τι δὲ ποιήσοι, *but what he would do*, § 608. —— Ὅτῳ δοκεῖ ταῦτα, *to whomsoever these things seem best.*

[*j.* Declension of Comparatives in -ων (paradigm μείζων). § 107; ¶ 17.]

8. L. 4. ἄλλο ὁρᾷ βέλτιον, *sees* [another thing better] *another course which is better.* —— 5. πέντε καὶ εἴκοσι, § 140. 1. —— 7. Κακίους . . ἡμᾶς, *they are worse towards us.*

XIV.

[*a.* Review. Comparison of Adjectives and Adverbs. §§ 155–163, 460–466.

b. In the genitive λίοντος (masc.), what are the affix and root? What would be the theme without euphonic change? In λίοντ-ς, what becomes of τ? What then becomes of σ (§§ 57, 109)? What does the dat. pl. λίοντ-σι become (§§ 55, 58)? Why does λίοντ become λίον in the voc.? Decline λίων (¶ 13).

c. Decline ὀδούς, γίγας, and Ξενοφῶν (¶ 13), explaining their euphonic changes.]

1. L. 8. πόδας, ¶ 11, § 112. *a.* —— 9. ἄρχοντα — σύνδειπνον, § 434.

[*d.* Feminine of Adjectives of Dec. III. and I. § 132.

e. Decline πᾶς (¶ 19), explaining its euphonic changes.]

2. L. 11. Πάντες οἱ, § 472. *a.* —— 12. ἑορτῆς, § 367. —— 14. οὐδὲ ἄλλο οὐδὲν δένδρον, [nor no other tree] *nor yet any tree*, §§ 457. ε, 664. *a.* —— ψιλὴ . . χώρα, § 472. *a.*

[*f.* Decline the Participles βουλεύων, λιπών, and ἄρας (¶ 22), explaining their euphonic changes. See § 133. 1, N.]

3. L. 15. λαβών, [having taken] *taking*, § 631. —— 17. ὅτι . . ἐστιν, *that being a Greek, he is such* a coward. —— 18. παρὼν ἐτύγχανεν, § 633. —— 19. ἄλλοτε καὶ ἄλλοτε, § 542. γ. —— 21. ἅμα ἡλίῳ

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δύνοντι, [at the same time with the sun setting] *at sunset*, §§ 399 485. *a*.

4. L. 25. Κῦρος . . M., § 631. —— 27. Καὶ ὅς, § 491. R. —— δεῖται, *entreats him*. —— 28. λαγὼς ᾤχετο θηράσων, *had gone to hunt hares*, §§ 579. *ζ*, 583. *a*, 635. —— Ἐξέπλει, from ἐκπλέω.

5. [P. 27.] L. 1. αὐτοῦ, § 379. *a*. —— 3. ἐν . . Ἀσίᾳ, *in the Thrace which is in Asia*, a part of Asia Minor, so called from its having been settled by Thracians. —— 4. ἀρξαμένη . . Ἡρακλείας (§ 394), *and this Thrace* [is having begun from the mouth of the P. as far as H.] *beginning at the mouth of the Pontus, extends as far as Heraclea*. —— 5. ἐπὶ . . εἰσπλέοντι, § 410.

[*g*. Decline τιμάων and φανῶν (uncontracted φανίων, § 56), applying the rules of contraction. ¶ 22.]

6. L. 7. Νικῶν τυγχάνει, *he happens* [conquering] *to be victor*, § 633. —— Ξενοφῶντι, § 652. *β*, 1. —— 9. τῶν . . ἐστίν, § 390. —— 11. ἐροῦντα (¶ 53, § 301. 7) . . χρῄζοι, *to say, that he wished to have an interview with him*. —— 12. ὡς ἀποκτενῶν, § 583. *a*.

7. L. 14. τὸν . . Ἀ., § 474. —— 15. Τὸν . . στρατηγοί, *but* [during the *before* time] *previously the generals did every thing* [from the prevailing opinion] *according to the vote of the majority*, § 447. *β*.

8. L. 17. ὅ τι ἂν δέῃ [sc. πάσχειν], πείσομαι (fut. of πάσχω), *I will suffer, whatever* [it may be necessary to suffer] *may be necessary*. How is πείσομαι formed from the root πενθ- (§§ 58, 281. *ε*)? The fut. of πάσχω must be carefully distinguished from the fut. mid. of πείθω, which has the same form (Less. XI. 4). —— 18. σπείσασθαι (σπένδσασθαι), from σπένδω. Show how this form is obtained.

XV.

[*a*. Decline the Pures θώς, ἥρως, κίς, οἷς, and ἰχθύς (¶ 14), observing the contractions which occur. See §§ 34, 84, 114. 2, 115. 2.]

1. L. 19. τοῦ Συρίας ἄρξαντος, *who had ruled over Syria*, §§ 469. 1, 636. —— 20. πρότερα (§ 457. *a*) Κύρου (§ 351) πέντε ἡμέραις (§ 419), [sooner than C. by five days] *five days before Cyrus*. —— 21. Ἔτυχε (from τυγχάνω) δὲ διὰ μέσου (§ 456) . . Σελινοῦς, *and there happened to be flowing through the midst of the estate* (Xenophon's at Scillus) *a river Selinus*. Σελινοῦς is contracted from Σελινόεις, properly an adjective signifying *abounding in parsley*. See § 109. 2, and also Ὀποῦς (¶ 13). —— 24. ἐν ἀμφοτέροις, *in both* the rivers named Selinus.

[*b*. Special Law of Greek Declension. § 110 f.
c. Change of -εος to -ως, &c. § 116.
d. Decline ἱκετεύς, πῆχυς, and Σωκράτης, showing how all their forms are obtained. ¶ 14; §§ 111. 1, 113 – 116.]

2. L. 27. ὡς βασιλέα, §§ 662. *a*, 485. *a*. —— [P. 28.] L. 1. Σφενδονητῶν, § 357. *β*. —— τὴν ταχίστην [sc. ὁδόν], [the quickest way] *forthwith*, § 440.

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3. L. 4. *περὶ πλήθουσαν ἀγοράν, about* the time of *full market,* the latter part of the forenoon. —— 5. Τισσαφέρνους. This noun is of both the first and the third declensions (§ 124. a). The usual forms are, N. Τισσαφέρνης, G. -νους, D. -νει, A. -νην, V. -νη. —— 6. *ἦν δ αὐτῶν Φ. εἷς Ἕλλην,* [but there was of them P. one Greek] *but one of them was a Greek, Phalinus.* The construction is here changed from apposition to the form of a distinct sentence. —— 7. *ἐντίμως ἔχων* (= *ἔντιμος ὤν,* § 555. *a*), [having himself in a condition of honor] *to be held in honor.* —— 8. *ἡγεμόνι,* § 472. *a.* —— Ἡρακλεῖ, § 115. *β,* ¶ 14. —— 12. *πρέσβεις,* §§ 111. 1, 136. *a.*

[*e.* Decline *πόλις,* explaining its forms. ¶ 14; §§ 111. 2, 113. 1, 114. 2, 115. 2, 116. a, b.]

4. L. 14. *πόλιν οἰκουμένην, an inhabited city,* as some of the cit ies upon the route of Cyrus were desert. —— 15. Μίδου, § 390. —— 16. *κεράσας,* 1 aor. of *κεράννῡμι,* § 293.

5. L. 18. *ἀπέπεμπε . . βασιλεῖ, sent to the king the tribute accruing.* —— 19. *ὃν,* for *ἃς,* § 526. —— 20. *αὕτη,* § 473, N. —— *τοῖ ἀθροίζειν,* §§ 395. *a,* 620, 622.

[*f.* Decline *τεῖχος* and *ἄστυ,* explaining their forms. ¶ 14. *β*; §§ 113 2, 115. 1, 116. a.]

6. L. 25. Τέλος, § 440.

7. L. 28. *τὸ εὖρος,* sc. *ἦν.* —— 30. *ὄνομα, εὖρος,* R. XXII., § 437. —— *δύο* (§ 137. *γ*) *πλέθρων,* § 387. —— 31. *ἀνὰ κράτος,* [up to their strength] *with all speed.* —— Ἦν . . *ἔτη, and he was, when he died, about fifty years* old, § 480. 2. —— 33. *ἑτῶν,* § 387. —— *ὡς,* 662. *b.*

8. [P. 29.] L. 2. *τούτω,* § 499. —— Τούτων (§ 652. *a*) . . *ἐμέμφετο, and these no one either sneered at as cowardly in war, or blamea* [them] *in respect to friendship.* —— 3. *ἤστην,* § 230. *γ.* —— 4. *ἄμφω,* ¶ 21.

9. L. 5. *βόες,* ¶ 14. Explain its forms (§§ 34, 112. 4, 113. 3, 114. 2 and 3). —— *ὄρνῑθες,* § 123. *γ.* —— 6. Ἔνι, a form of *ἐν* (§§ 648 *β,* 730), used even in the common language with an ellipsis of the sub stantive verb, §§ 652. *ε,* 653. *ε.*

[*g.* Decline *ἠχώ* and *αἰδώς,* explaining their forms. ¶ 14; §§ 112. 4, *β,* 113. 3, 114. 2, 115. 1, *α.*
h. Decline *τριήρης* and *σαφής,* explaining their forms. ¶¶ 14, 17; §§ 112. 3, 113. 1, 114. 2, 115. 1.]

11. L. 13. *ἐν τούτῳ* [sc. *τῷ χρόνῳ,* § 447. *a*], [in this time] *meanwhile.* —— 15. *ἦσαν ἀφανεῖς,* [were out of sight] *had disappeared.* —— *διώκει,* § 610. —— 16. *κατὰ τοῦ πρανοῦς, down the steep,* § 447. *γ.* —— 17. Ἐπὶ δὲ *τὸ κατεργάζεσθαι* [sc. *ταῦτα,* § 523] *ὃν* (§ 376. *ε*) *ἐπιθυμοίη* (§§ 205. 2, 606), *to the* [accomplishing what he might desire] *accomplishment of his desires.* —— 18. *διὰ τοῦ ἐπιορκεῖν, through* [the swearing falsely] *perjury.* —— 19. *τὸ δ' ἁπλοῦν . . εἶναι,* §§ 449. *a,* 400.

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[*i.* Decline ἡδύς, explaining its forms. ¶ 19; §§ 112. 3, 113. 1, 114. 2, 115. 2, 132. 1.]

12. L. 22. τὸ μὲν στόμα ὥσπερ φρέατος, *the mouth* [as the mouth of a well] *like that of a well.* The part στόμα is in apposition with the whole οἰκίαι, § 333. 5. A more regular construction would have been τὸ μὲν στόμα ἔχουσαι, *having the mouth.* —— 23. ὑπὲρ ἥμισυ, § 658. —— 26. πολλοῦ χρόνου, § 378. —— τούτου, § 351. —— οἴνῳ, § 652. 1. —— 27. ἔπεμψε, § 609. β. A change is here made to the words put by Cyrus into the mouth of the messenger. —— 28. οἷς, § 526. *a.*

13. L. 29. Ἀριθμὸς . . ὁδοῦ, *and the amount of the whole way* travelled by the Greeks in the expedition with Cyrus and in their return. —— 33. τρεῖς, ¶ 21.

XVI.

[*a.* Remarks on the Declension of Pures. §§ 117–119.
b. Irregular Nouns. § 122 f.
c. The irregular Adjectives μέγας and πολύς. ¶ 20; § 135.]

1. [P. 30.] L. 2. ἔμπλεων, acc. sing. from ἔμπλεως, -ων of Att. Dec. II.

2. L. 8. πλέθρου, § 387. —— πραέων, ¶ 20, § 135. —— 9. ἀδικεῖν οὐκ εἴων (from ἐάω), *did not permit any one to injure them,* § 627. 3. —— οὐδὲ τὰς περιστερᾶς, sc. ἀδικεῖν εἴων.

3. L. 12. σοὶ . . γενέσθαι, *it is in your power,* X., *to become a man* (a great man), §§ 408, 627. *a.* —— 13. Ἔχεις . . τοσούτους, § 660. *a.* The omission of the conjunctions (*asyndeton*) increases greatly the vivacity of the expression. —— 15. ὀνήσαις, from ὀνίνημι, § 284.

4. L. 16. πυρά, 124. β. —— 17. κύκλῳ, [in a circle, § 418] *round.* —— ὀρέων, uncontracted form, § 115. 2. —— ὕδωρ . . οὐρανοῦ, [there was much water from heaven] *much rain fell.* —— 18. Στρατοπεδευομένων δ' αὐτῶν, *and* [they being encamped] *while they are encamped,* R. XXXII., § 638.

5. L. 20. σῶοι, § 135. —— 21. τοῖς . . χιόνος, *a protection to the eyes from the snow,* §§ 347, 403. —— 22. μέλαν, ¶ 19. Explain its forms (§§ 105, 132. 2). —— 23. Διΐ, ¶ 16. —— Γλοῦν, ¶ 16, § 126. 2. —— 25. Μάσκα (also accented Μασκᾶ), §§ 126. 2, 562.

6. L. 29. Κύρῳ παρῆσαν, [were present to C.] *came to* the aid of *Cyrus,* § 652. 1. —— 30. νῆες, from ναῦς, ¶ 14, §§ 34. *a,* 114, 121. 6. —— ἐπ' αὐταῖς ναύαρχος, *as admiral over them.* —— [P. 31.] L. 1. ναῦς ἑτέρας Κύρου, *other ships belonging to Cyrus.* —— 2. ἐπολιόρκει, — συνεπολέμει. The subject of these verbs is a pronoun referring to Tamos; while αὐτόν refers to Tissaphernes.

XVII.

[*a.* History of Greek Declension. §§ 83–91, 141, 143; ¶ 6.
b. Use of the Numbers and Cases. §§ 335–341.

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c. The Affixes of the Aorist and Future Passive. ¶ 30; §§ 198, 199. See ¶ 31.

d. The Aorist and Future Passive of *βουλεύω*. ¶ 35.]

1. L. 10. *τὴν τῶν* M., sc. *χώραν*, §§ 385, 447. *β.* —— **11.** *Τούτῳ . . τι*, §§ 572, 431. *a.*

2. L. 16. *Κατεπέμφθη* (*κατα-ε-πέμπ-θη*), § 52. 1. —— **18.** *ἐλήφθησαν* (*ἐ-λήβ-θησαν*), from *λαμβάνω*.

3. L. 20. *ὑπηρέται παντὸς ἔργου*, *assistants* [of] *in every work.* —— 21. *Κύρῳ ἐλέχθησαν* (*ἐ-λέγ-θησαν*, § 52. 2) *γενέσθαι*, [were said to be to C.] *Cyrus was said to have*, § 408. —— *πραχθήσεται* (*πραγ-θήσεται*), from *πράττω*, ¶ 38, § 273. —— 23. *ἐπὶ τεττάρων*, § 137. *ε.*

4. L. 28. *Τούτοις ἥσθη* (*ἐ-ήδ-θη*, § 52. 3), § 406. —— *τούτων*, § 375. —— 29. *Ἠναγκάσθην* (*ἐ-αναγκάδ-θην*), § 273. N. 2. —— *αὐτοῖς*, § 404. *δ.*

5. L. 31. *δεηθῆναι*, § 222. 3. —— *ἐπιδεῖξαι*, aor. of *ἐπιδείκνῡμι*. —— [P. 32.] L. 1. *ἀποσπάσαι*, § 219. —— 2. *μὴ κυκλωθείη* (§ 218), §§ 601. *γ*, 602. 2. —— 3. *ὅτι αὐτῷ μέλοι*, §§ 407. *ι*, 546. —— **4.** *ὅπως καλῶς ἔχοι*, *that* [it should have itself well] *all should be well*, §§ 546, 555, 601. *γ*. —— *κατεκαύθη*, from *κατακαίω*, § 267. 3.

6. L. 5. *Δείσαντες*, ¶ 58. 2, § 282. —— *ἀποκλεισθείησαν*, § 221, —— 6. *Ἀναμνήσθητε*, aor. pass. of *ἀναμιμνήσκω*, §§ 221. *a*, 285. —— *ἐν ποίοις τισὶ πράγμασιν*, *in what kind of circumstances*, § 517. —— 7. *Τότε δὴ καὶ ἐγνώσθη* (from *γιγνώσκω*), [then now also] *then it was at once perceived.*

7. L. 9. *ἠχθέσθη*, § 222. *a*. —— 10. *ἐκβληθείη*, § 223. —— 11. *ἀνήχθησαν* (*ἀνα-ε-άγ-θησαν*), from *ἀνάγω*. —— *ἀποτμηθέντες* (from *ἀποτέμνω*, § 277. *β*) *τὰς κεφαλάς*, § 437.

8. L. 13. *παραδοθήσεται*, from *παραδίδωμι*. —— *Καὶ . . συστα-θησόμενος* (from *συνίστημι*), *and also, when he was setting forth from Ephesus to be presented to Cyrus.* —— 15. *ἑαυτῷ* (§§ 410, 504) *δεξιόν* (§ 457. *β*), [on the right to himself] *on his right.*

9. L. 16. *ἐφάνησαν*, ¶ 42, §§ 199. II., 255. *β*. —— 18. *τὴν λοι-πὴν πορείαν* (§ 431. *a*) . . *χρὴ* (§ 284. 4) *πορευθῆναι*, *whether* [it is proper to travel] *they should pursue the rest of their way.* —— 20. *ὅπως*, *how.* —— 21. *ταφείησαν*, from *θάπτω*, §§ 272. *a*, 263.

10. L. 23. *παρεκλήθησαν*, from *παρακαλέω*, § 261. —— 26. *Οὐ πολλῷ δὲ ὕστερον*, *and* [not later by much] *not much after*, or *soon after.* —— *ἀπὸ . . σημείου*, [from] *at the same signal.* —— *οἵ τ' ἔνδον*, § 476. —— 27. *κατεκόπησαν*, from *κατακόπτω*, § 272. *a*.

XVIII.

[*a.* Review. Declension. §§ 72–154; ¶¶ 5–24.

b. The Reduplication. §§ 190, 191.

c. The Affixes of the Perfect and Pluperfect, in each voice. ¶¶ 29, 30.

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d. The Perfect and Pluperfect of *βουλεύω*, in each voice. ¶¶ 34, 35.
e. Remarks upon the Complete Tenses. §§ 233 f, 577 f.]

1. L. 28. *τοιαῦτα*, § 432. *β.* —— *πεποίηκε*, perf. of *ποιέω*, § 218. In looking for words in the vocabulary, allowance must be made for the reduplication, wherever it occurs. —— 29. *ἀνατεθαῤῥήκᾶσιν* (*ἀνα-θε-θαῤῥέ-κᾶσι-ν*), § 62. —— 30. *ἐπιωρκήκᾶσι* (*ἐπι-ο-ορκέ-κᾶσι*), § 191. 4. —— 31. *ἑώρᾶκα*, §§ 189. 2, 190. —— *οἶμαι* (§ 222. 3) *δὲ καὶ οἱ ἄλλοι πάντες* [sc. *ἅσμενοί σε ἑωράκᾶσιν*], *and, I think, all the others also.* —— [P. 33.] L. 1. *Κῦρος . . εἴρηκα* (§§ 191. 1, 301. 7), § 522. —— 2. *Ἡ . . ἀπολώλεκεν* (§§ 191. 2, 295), § 567. *β.*

2. L. 4. *Ἀπολελοίπᾶσιν*, ¶ 37, §§ 199. II., 236. 1. —— 5. *νικᾶν ἡγεῖται*, [thinks that he conquers] *considers himself victor.* —— *ἀπέκτονεν*, from *ἀποκτείνω*. —— 6. *ἕστηκε*, *stands*, §§ 191. 4, 233. —— *γράμματα ἔχουσα*, [having letters] *bearing an inscription.* —— 7. *Ἑλληνίδες*, § 134. —— 8. *Προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους* [sc. *ὁδόν*, § 431. *a*] *lead forward* [the way against] *directly against the enemy.* —— 9. *ὡς μὴ ἑστήκωμεν* (§ 234. *a*), *ἐπεὶ ὤφθημεν* (§ 301. 4) . . *πολεμίους, so that we may not be standing still* (as if afraid), [since] *now that we have been seen, and have seen the enemy.*

3. L. 14. *διεληλυθέναι*, perf. of *διέρχομαι*, §§ 301. 3, 191. 2. —— *ἐνέτυχον ἤδη, they already* [happened upon] *fell in with.*

[*f.* Decline *ἰδώς*, explaining its forms. ¶¶ 22. 7, 58. 1; §§ 103, 112. *a*, 132. 1, *a*, 301. 4. N. 2.]

4. L. 15. *τεθνηκότα*, *dead*, from *θνήσκω*, § 281. —— 16. *οὐδ' . . ἔλεγεν, nor did any one* [knowing] *from knowledge say how he died.* —— 19. *πεποιηκὼς εἴη*, §§ 234, 611. 2. —— 21. *ἤσθετο . . ἦν*, § 614. *a.* —— 22. *Πάντες δὲ ᾤοντο ἀπολωλέναι* (from *ἀπόλλῡμι*), *ὡς ἑαλωκυίας* (from *ἁλίσκομαι*, §§ 301. 1, 198. 2) *τῆς πόλεως, and they all thought they were lost*, [as they would be, the city having been taken] *as though the city had been taken* by an enemy, or *inasmuch as* (in their opinion) *the city was taken*, § 640. —— 23. *εἰκός* [sc. *ἐστι*], *it is probable.*

5. L. 25. *Εἰλήφεσαν* (*λε-λήβ-κεσαν*), §§ 61, 191. 1. —— 26. *εἵστήκει* (*ἐ-ε-στά-κει*), a second form of the plup. of *ἵστημι*, in which the augment is prefixed to the reduplication, §§ 189. 3, 233. —— 27. *τετελευτήκει*, § 194. 1. —— *φάρμακον πιὼν* (from *πίνω*, § 278), *πυρέττων*, [having drank a drug, being in a fever] *through the effect of medicine taken for a fever.* —— 28. *τὰ δ' ἐκείνου*, § 477. *a.* —— 29. *ἡλώκει*, from *ἁλίσκομαι*. —— 30. *εἰώθει*, §§ 236. *c*, 297. —— 31. *Χιτωνίσκους δὲ ἐνεδεδύκεσαν* (from *ἐνδύνω*, § 278. *γ*) *ὑπὲρ γονάτων* (§ 103. N.), *and they* [had put on] *wore small tunics* [above their knees] *not reaching below the knee.*

[*g.* Formation of the Tenses. ¶ 28 (see ¶ 4. II.). Apply this table in parsing verbs, until it becomes perfectly familiar.]

6. L. 32. *Πάνθ'* (for *πάντα*, § 65) *ἡμῖν πεποίηται*, § 417. —— [P. 34.] L. 1. *οὐδὲ . . μέμνησαι* (§ 233), *not even* [seeing know] *understand what you see, nor* [hearing remember] *remember what you hear.* —— 2. *Ὅπως . . ἄνδρες*, § 602. 3. —— *ἄξιοι τῆς ἐλευθερίας*

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(R. XII., § 374. *β*), ἧς (§ 526) κέκτησθε (§ 234. *β*), *worthy of the freedom which you* [have acquired] *enjoy.* —— 5. οὐ . . τυχεῖν, *for it is not possible to attain this in any other way.*

7. L. 7. Ὁμολογεῖς . . γεγενῆσθαι (from γίγνομαι), § 627. *a* —— 10. διὰ τὸ διεσπάρθαι (δια-ε-σπάρ-σθαι, § 60; from διασπείρω, §§ 259. a, 268) αὐτῷ (§ 412) τὸ στράτευμα, *on account of* [the army having been dispersed for him] *the dispersion of his army.*

8. L. 11. Παρυσάτιδος, § 390. —— 12. εἰς ζώνην δεδομέναι (from δίδωμι), *having been given for the girdle*, i. e. in accordance with a Persian custom, their income was appropriated to supplying the queen-mother with girdles. —— 14. τεταγμένος, from τάττω. —— 16. K. πεπτωκότα (from πίπτω, §§ 286, 236. *a*), *that C. had fallen*, § 633. —— ἔφυγεν, from φεύγω, § 270. 9. —— 17. ἐζευγμένην (from ζεύγνῡμι, § 294) πλοίοις (§ 416. 1) . . ἑπτά, [connected by 37 boats] *composed of thirty-seven boats connected together.*

[*h.* Connecting Vowels and Flexible Endings of Conjugation. §§ 202 215; ¶ 31.

i. Analyze the Affixes which have been learned in ¶¶ 29, 30, distinguishing in each the Tense-Sign, Connecting Vowel, and Flexible Ending (so far as they exist). Write the Affixes as analyzed, separating the elements by hyphens, and verify the work by comparing ¶ 31.

j. Analyze the Forms of Verbs which occur in reading, distinguishing the following elements, where they exist: — 1. the Preposition with which the Verb is compounded; 2. the Augment; 3. the Reduplication; 4. the Root, distinguishing all the additions made to the original root; 5. Letters inserted between the root and affix; 6. the Tense-Sign; 7. the Connecting Vowel; 8. the Flexible Ending; and 9. ν *paragogic.* In Participles, the Flexible Ending of Conjugation may still further be resolved into (*a*) the Addition to form the Root of Declension; (*b*) the Connecting Vowel of Declension; and (*c*) the Flexible Ending of Declension (§ 133. 1. N.). Continue this analysis until it becomes perfectly familiar.]

9. L. 19. ἀμφότερα (§ 472. *a*) τὰ ὦτα (¶ 11, § 33. *γ*) τετρυπημένον (τε-τρυπα-μέν-ο-ν), [bored as to both his ears] *having both his ears bored*, § 437. —— 20. ἔδειξε (ἐ-δεικ-σ-α-τ, §§ 203. *β*, 211), from δείκνῡμι. —— συντετριμμένους (συν-τε-τριβ-μέν-ο-νς, §§ 34, 53), from συντρίβω. —— 22. κατειλημμένῳ (κατα-ει-ληβ-μέν-ο-ι), from καταλαμβάνω. —— 23. διεζεῦχθαι (δια-ε-ζευγ-σθαι, §§ 60, 52), from διαζεύγνῡμι.

10. L. 25. ἦχθησαν (ἐ-άγ-θε-σαν, § 199), from ἄγω. —— 26. ἦσθηνται (ἀ-αίσθ-η-νται, § 222. 1), from αἰσθάνομαι. —— ὄντος Ἑλληνικοῦ, [being Greek] *composed of Greeks.*

11. L. 32. προβάτων ἕνεκα, R. XI., §§ 372. *γ*, 674. 3. —— ἀποδεδειγμένοι ἦσαν (§§ 53, 213. 2), perf. mid., *had expressed their opinion*, § 558. —— [P. 35.] L. 1. ἐκέκλειντο (ἐ-κέ-κλει-ντο), *were kept closed*, § 577.

12. L. 3. διέπλευσαν (δια-έ-πλεϝ-σ-α-ντ), § 220. —— 5. τοῦ . . γεγραφότος, *who painted the Dreams in the Lycēum.* —— 6. ἐσέσωστο ἐ-σέ-σω-σ-το, § 221. *a*), from σώζω, § 282.

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13. L. 8. ἅμα ταῦτα ποιούντων (ποιε-ό-ντ-ων) ἡμῶν, [at the same time, we doing these things, § 638] *as soon as we do this*, § 616. *a.* —— 9. ἀφεστήξει (from ἀφίστημι, § 239) . . λελείψεται (λε-λείπ-σ-ε-ται), § 582. —— Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, *for if you* [shall join any battle] *engage in any battle with each other, consider.* —— 11. κατακεκόψεσθαι, § 582.

XIX.

[*a.* Review. Consonants and their Euphonic Changes. ¶ 3. II., §§ 49 – 71.

b. The Nude Affixes of the Present and Imperfect, in each voice. ¶¶ 29, 30.

c. Verbs in *-μι*. § 224 f.]

1. L. 12. ἵστανται (ἵ-στα-νται), ¶ 48, §§ 283. c, 284. —— 13 ἐπίστασθε, indicative. —— 14. φέρει, [carries] *blows.* —— 16. φημί (φα-μί, §§ 209, 224. 1, 284. R.), ¶ 53, § 301. 7. —— 17. αὐτός, § 627. *a.* —— Ἅμα δὲ τῇ ἡμέρᾳ, *and* [at the same time with the day] *at daybreak*, § 399. —— 18. συνελθόντες, from συνέρχομαι. —— 19. οὔτε ἄλλον πέμποι (§ 608) σημανοῦντα (§ 583. *a*), ὅ τι χρὴ (§ 284. 4) ποιεῖν, *neither sent another to signify what they must do.*

2. L. 21. στρατιωτῶν — τις, § 362. *β.* —— 22. ἴησι (ἴ-ε-σι, ¶ 54, §§ 211, 224. 1, 229, 284) τῇ ἀξίνῃ (§ 416. 1), *lets fly with his axe*, throws his axe at C. —— 23. σωφρονῆτε, § 603. *β.* —— τοῦτον (§ 435) τἀναντία (τὰ ἐναντία, § 39. N. 1) . . ποιοῦσι (§ 546), [you will do to him the things contrary than they do to dogs] *you will treat him in a manner the reverse of that in which they treat dogs.* —— 24. τὰς μὲν ἡμέρας (§ 439) διδέᾶσι (δί-δε-νσι, §§ 58, 284; cf. τιθέᾶσι, ¶ 50), *they tie up* [through the days] *by day.* —— ἀφιᾶσι (ἀπο-ί-ε-νσι, § 229. *b*).

3. L. 27. Δίδωσι (δί-δο-σι), ¶ 51, § 284. —— 28. παραδιδόᾶσιν (παρα-δί-δο-νσι-ν), § 58.

4. L. 29. συμμιγνύᾶσιν (συν-μίγ-νυ-νσι-ν), § 294; cf. δεικνύᾶσι, ¶ 52. —— 30. ἀποκτιννύᾶσι, § 295. —— 31. δεικνύουσι, § 225. R. —— Τοῦτο . . τις, § 638. —— [P. 36.] L. 2. τὸν θέον, *the god*, who was supposed to have caused the sneezing as an omen of good.

5. L. 3. ἐπίᾶσιν (ἐπί-ι-νσι-ν, § 58. *a*), *they will advance*, ¶ 56, §§ 224, 231. —— 4. ἄπιμεν (ἀπό-ι-μεν) . . ἐπικρατείας, *we shall depart hence out of the power of these men.* —— 5. εἴσεισι, § 224. 1.

[*d.* Formation of Words. §§ 302 – 316; ¶ 62. A, B.]

6. L. 6. ψιλὴν . . κεφαλήν, § 472. *a.* —— εἰς τὴν μάχην καθίστατο, *stationed himself for the battle.* —— 8. ὡς ἐδύναντο τάχιστα, *as fast as they could*, § 525. *a.* —— Ἐκ τούτου, [from] *upon this.* —— ἐσταλμένος (from στέλλω, § 277. *a*) . . κάλλιστα, *arrayed for war as handsomely as* [he could array himself] *was in his power.* —— 10. ἔφη (ἔ-φα-τ, §§ 211, 224. 1), *said he*, ¶ 53. —— τί (§ 432. 3) ἀντιτετάχαται (ἀντι-τέ-ταγ-νται, § 213. 2, R.), *why they are drawn up against us.* —— 11. ἔφησθα, § 182. II. —— 12. ἐπήρετο (ἐπι-ε-έρ-ε-το), § 298.

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—— 13. *ὁ δ' ἔφη* [sc. *ἀληθῆ ταῦτ' εἶναι*], *and he said* [that they were true] YES, § 624. *β*. —— *οὐκ ἔφη*, § 616. *b*.

[*e*. Formation of Words (continued). §§ 317–328; ¶¶ 62, 63. Apply the rules of derivation and composition in explaining the forms and signification of words until they become perfectly familiar. In this way, the labor of learning the language will be greatly diminished.]

7. L. 14. *ἐπετίθεντο* (*ἐπι-ε-θί-θε-ντο*, § 62), ¶ 50, § 284. —— *τοῖς καταβαίνουσι* (*κατα-βα-ίν-ο-ντ-σι*, § 278), *those who were descending*, §§ 636, 215. 2. —— 15. *δεδοικότες*, ¶ 58, §§ 282, 236. *a*. —— 16. *ἵεντο, ὥσπερ ἂν δράμοι* (301. 5) *περὶ νίκης*, *they* [threw themselves] *rushed forward, as one would run for* [victory] *a prize* (as one would run if he were running for a prize, § 604. *β*). —— 18. *λαμβάνειν*, [to take] *permission to take*. —— *ἐδίδου*, § 225. —— 19. *ἐδίδοτο λέγειν* (§§ 546. *β*, 620. *a*) *τῷ βουλομένῳ* (§ 636), [it was given to speak] *permission to speak was given to any one who wished*.

8. L. 20. *ἐπεδείκνυσαν* (*ἐπι-ε-δείκ-νυ-σαν*), ¶ 52, § 294. —— 22. *νόμῳ τινὶ ᾄδοντες*, *singing* [with] *a certain tune*. —— 23. *ἐπήγνυ το*, § 294. —— 24. *ἀπῄει, ἦτε*, ¶ 56, § 231. *b*, 237.

9. L. 26. *Οἱ δὲ πολέμιοι, ὡς ἤρξαντο* (*ἐ-ἀρχ-σ-α-ντο*) *θεῖν, οὐκέτι ἔστησαν* (*ἔ-στα-σαν*, §§ 224. 2, 257. *β*), *and the enemy, when they* (the Grecian targeteers) *began to run* to the assault, *no longer* [stood] *held their ground*. —— 27. *ἅμα . . ἀνέστη*, § 616. 3. —— 28. *ἀνέβη*, §§ 227, 278, ¶ 57. —— 30. *πολλῶν καὶ* (§ 655. 6) *ἀγαθῶν γεμούσας*, [full of many and good things] *abundantly supplied with excellent provisions*. —— 31. *ἰατροὺς κατέστησαν* (1 aor., § 257. *β*) *ὀκτώ*, *they appointed eight surgeons*. —— 32. *τετρωμένοι*, from *τιτρώσκω*, § 285.

[*f*. REVIEW. Greek Characters. ¶¶ 1, 3; §§ 10–23.]

10. [P. 37.] L. 1. *ἔθεντο* (¶ 50) *τὰ ὅπλα*, [put their arms] *stood in arms* (a military phrase). —— 3. *παρέδοσαν*, § 224. 2. E. —— 4. *ἔγνωσαν*, ¶ 57, § 285. Why must this 2 aor. have the nude form? —— 5. *ἥλωσαν* — *ἑάλω*, §§ 301. 1, 189. 2. —— 7. *ἐνέδυ*, ¶ 57, § 278.

11. L. 10. *ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκᾶσιν* (§ 285), *οἶδα* (¶ 58, § 301. 4) *γὰρ ὅπῃ οἴχονται* (§ 579. *ζ*)· *οὔτε ἀποπεφεύγᾶσιν, let them know that they have neither escaped by concealment, for I know whither they have gone; nor have they fled beyond my reach*. —— 12. *ὥστε ἑλεῖν* (§ 301. 1), § 628.

[*g*. REVIEW. Quantity. §§ 675–693.]

12. L. 14. *σέσωσται*, § 549. *a*. —— 15. *διαθέμενοι διάδοτε*, *having disposed of them* by sale, *make distribution* of the proceeds. —— 16. *Ἴθι* (¶ 56, § 210. 2) *δή, ἀναμνήσθητι* (*ἀνα-μνά-σ-θε-θι*, §§ 62. 3, 221. *a*), . . *καταστρεψάμενος ἔχεις* (§ 637), *come now* (or *well then*), *call to mind, how great an object you then deemed it to obtain what* [now having subdued you hold] *you have now conquered and possess*. —— 18. *ἅπιτε*, imperative, ¶ 56. —— 19. *κελεύσω*. In what mode and tense is this (§ 606)? —— *πάρεστε* (*παρά-ε-σ-τε*, § 230. *β*), imperative —— *ἰόντων*, § 208. 2.

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[*h*. Accent. §§ 722 – 733.

i. What words in paragraph 12 are accented as far back as possible?

j. In reading paragraphs 13 and 14, observe the illustrations which occur of the rules of accent already learned.]

13. L. 23. τελευτῶν ἐχαλέπαινεν, [closing] *at last he became angry*, § 632. —— οἱ . . οὐ γὰρ [sc. ἔφασαν, § 661. *β*] ἂν δύνασθαι πορευθῆναι, *and they bade him slay them;* for they said *that they were not able to proceed.* —— 26. βαρβαρικῷ [sc. στρατεύματι], § 447. *γ*.

14. L. 29. ἀγαγεῖ (from ἄγω), § 194. 3, N. —— 30. Τὴν . . ἐπιθεῖναι (§ 224. 2. E) αὐτῷ, *he said that he wished to inflict upon him the punishment* due. —— 31. τοὺς φεύγοντας προέσθαι (¶ 54), *to betray* [those fleeing] *the exiles*.

[*k*. Accent (continued). §§ 734 – 750.

l. Explain the accentuation of all words which occur (so far as determined by general or special rules), until the subject becomes perfectly familiar.]

15. [P. 38.] L. 1. δοῦναι, § 224. 2. E. —— Ὥστε . . παιδείαν, *so that it is time for you also to exhibit your training.* —— 2. κήρυξ ἰέναι (§§ 208. 2, 746. *a*), *to go* as *herald.* —— 3. ἀπεκτονώς, § 747. *a*. —— Αὐτὸς . . ἰέναι, *but he said that he should not himself go*, §§ 510. 1, 616. *b*.

16. L. 4. Διελέγοντο . . ἐφ' ἑαυτοῖς, *they both talked to themselves, and laughed at* (or *by*) *themselves.* —— 5. ἐφιστάμενοι, ὅπου τύχοιεν, *stopping wherever they happened* to be. —— 6. ᾤχοντο ἀπελαύνοντες, § 637. —— 8. συστάντες ἀθρόοι που, *collecting somewhere in a body.* —— 9. νυκτός, § 741. —— ἀποδρὰς (¶ 57, § 285) ᾤχετο, *ran off*, § 637.

[*m*. Review. Syntax. §§ 329 – 344; ¶¶ 65, 66.]

17. L. 10. Ἐμελέτων . . μακράν, *they practised* [to shoot] *shooting, sending* [up far] *high into the air.* —— 12. τὰ πλείστου (§ 374. *β*) ἄξια ἐνθέμενοι, *putting on board* [the things worth most] *their most valuable effects.* —— 14. αὐτοῦ, § 379. *a*. —— τὰς . . θέντας, *placing their shields against their knees*, ready for action.

[*n*. Review. Syntax (continued). — Syntax of the Genitive. §§ 345 · 370.]

18. L. 22. τάξεων, § 726. *β*. —— ἰόντος, §§ 208. 2, 749. *ε*. —— 23. Ὤιχετο, §§ 25. 3, 26. —— 24. εἰς τὴν ἐπιοῦσαν ἕω (§ 97. 3), *upon the following morning*.

[*o*. Review. Syntax of the Genitive (continued). §§ 371 – 396.

p. Make a Table presenting a general view of the various uses of the Genitive, according to their divisions and subdivisions.

Remark. The similar reduction of other great divisions of Syntax to a tabular form will be found an exercise of great utility.]

19. L. 26. ἄν τις ταχὺ ἀνιστῇ (§ 226. 1), *if one rouses them suddenly.* —— ἔστι, § 732. c. —— 29. ὅ τι ἂν δύνωμαι (§ 728. 4), ὑμᾶς ἀγαθὸν (§ 435) ποιεῖν, [whatever I may be able, to do you good] *to do you whatever good I may be able.* —— Ἔπεμψε . . καὶ κελεύουσι, § 544.

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—— 31. κελεύουσι φυλάττεσθαι, *they bid you be upon your guard.* —— 32. τῷ πλησίον, *the neighbouring*, § 475.

[*q.* Review. Syntax of the Dative. §§ 397 – 421.]

20. [P. 39.] L. 2. μὴ (§ 602. 2) οὐκ ἔχω (§ 601. *a*) . . οἷς δῶ [lest] *that I may not have* [what I may give to each] *enough to bestow upon each one of my friends, if* [it should be well] *I succeed, but* [lest] *that I may not have* friends *enough* [to whom I may give] *upon whom to bestow.* —— 6. ὅτι (§ 673. *β*) πεπράσεται (§ 285), § 610. —— μὴ ἐκδῶτε, § 598. 1.

[*r.* Review. Syntax of the Accusative and Vocative. §§ 422 – 443.]

21. L. 11. Ταῦτ' ἐγὼ ἔσπευδον, § 432. 3. —— 12. δυναίμην (δυνα-ί-μην), § 205. —— φθάσαι (§ 278) . . ὑπερβολήν, *to* [anticipate] *arrive before the pass should be occupied* by the enemy, or *to anticipate the seizure of the pass.* —— 15. διαβαῖεν (δια-βά-ι-εν), §§ 205. 1, 213.

[*s.* Review. Syntax of the Adjective. §§ 444 – 466.]

22. L. 17. Ὅπως . . ἄλλοις, *in order that he might* [put] *produce fear in others also.* —— Τέλος, § 440. —— 18. προσοίοιτο, § 226. 3. —— 19. Ἐπέδειξεν αὑτὸν (§ 144) . . εἴ τῳ [= τινι, §§ 152, 732. II.] σπείσαιτο, *he* [exhibited himself, § 425. 4] *showed that he* [made it to himself, § 558] *regarded it of the utmost consequence, if he had made a treaty with any one.* How is the simple indefinite pronoun distinguished from the interrogative, and from like forms of the article? —— 20. σύνθοιτο, § 226. 3. —— 21. ὑπόσχοιτο, § 292. —— μηδὲν ψεύδεσθαι, [to falsify nothing] *in nothing to prove false.*

[*t.* Review. Syntax of the Article. §§ 467 – 493.]

24. L. 28. εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, *if he gave, he would give for this end.*

XX.

[*a.* Review. Syntax of the Pronoun. §§ 494 – 518.
b. Nude Forms of Second Perfect and Pluperfect. § 237.]

1. [P. 40.] L. 1. ἐφέστασαν (ἐπι-έ-στα-σαν, § 213), ¶ 48, § 237. —— 3. καὶ ἀγαθώ, for καὶ ἀγαθῷ, §§ 38. 1, 40. *β*. —— τέθνατον, § 237. —— 4. ἀνελέσθαι, §§ 301. 1, 746. *b.*

[*c.* Review. Syntax of the Pronoun (continued). §§ 519 – 542.
d. Decline ἑαυτούς, and explain its forms. ¶ 22; §§ 132. *β*, 179, 237.]

2. L. 9. ὅτι . . εἴη, *that these were public property.* —— τεθνεῶτας, § 237.

[*e.* Review. Agreement of the Verb. §§ 543 – 552. — Use of the Voices. §§ 165, 166, 553 – 564.
f. Repeat and explain the forms of οἶδα. ¶ 58; §§ 237, 301. 4. N.]

3. L. 13. ἴστε, indicative. —— 14. Σύνοιδα ἐμαυτῷ (§ 652. *a*) πάντα (§ 437, or 432) ἐψευσμένος (§ 746. *c*) αὐτόν, [I know with myself having deceived him as to all things] *I am conscious to myself of having deceived him in every thing.*

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[*g.* REVIEW. Use of the Tenses. ¶ 26; §§ 167, 168, 565–585.]

4. L. 16. Ἴσθι . . ἄν, § 633. —— οἶει, § 210. *b.* —— 17. περιγενέσθαι ἄν, *could prevail over*, §§ 615. 2, 604. a. —— δυνάμεως, § 726. β. —— ἴστε, imperative. —— ἀντὶ . . πάντων (§ 741. *a*), *instead of all things which I have*, §§ 525, 526. *a*.

[*h.* REVIEW. Use of the Modes. ¶ 27; §§ 169, 586–600.]

5. L. 23. ᾔδει . . ἔχοι, § 425. 4. —— 24. τεθνηκότα, § 633. —— Δεδιὼς (¶ 58, §§ 237, 282) . . ταῦτα, *fearing lest this should take place*.

[*i.* REVIEW. Use of the Modes (continued). §§ 601–619.]

6. L. 26. ποιήσοι, § 587. 2. —— 28. ἐκάθηντο, ¶ 59, §§ 192. 3, 275. ζ.

[*j.* REVIEW. Use of the Modes (concluded). §§ 620–644.]

7. L. 31. ἔκειντο, ¶ 60, § 232. —— [P. 41.] L. 1. ὥσπερ ἐξὸν (§ 638), [as we might lie down, it being permitted] *as if it were permitted*, § 640. —— παρήγγελλεν — ὑπομένειν, *passed the word* (along the line of march) *to halt*.

XXI.

[*a.* REVIEW. Syntax of the Particle. §§ 645–674.
b. Verbal in -τέος. §§ 314. f, 407. *κ*, 642–644.]

1. L. 3. σκεπτέον . . εἶναι, § 642. —— 4. ἐδόκει . . εἶναι, § 642. —— 6. ὅπῃ δύναιντο τάχιστα, [in what way they could most rapidly] *as rapidly as possible*, § 525. *a*. —— πρὶν ἤ, §§ 657. N. 4, 629. 2.

[*c.* REVIEW. Conjugation. §§ 164–186.]

2. L. 8. Ἡμῖν . . ποιητέα [sc. εἶναι, § 547], § 407. *κ*. —— ἐπὶ τοῖς βαρβάροις, [dependent upon] *in the power of the barbarians*. —— 10. Ἀλλ' . . πάντα (§ 643. *a*) ποιητέον [sc. ἐστίν], § 601. β. Cf. πάντα ποιητέα above, and observe the freedom with which either the personal or the impersonal form of construction was used. —— 11. λεκτέα, sc. ἐστὶ ταῦτα.

XXII.

[REVIEW. Conjugation (continued). ¶¶ 28–35; §§ 187–215.
REMARK. Lessons XXII.–XXIV. consist each of a single extract.]

L. 14. Ἐπεὶ . . ἐγένοντο, *and when both the libations had been made*, at a feast given by the Greeks to the ambassadors of Corylas, king of Paphlagonia. These libations introduced the second part of the feast, which was especially devoted to pleasure. —— 15. πρὸς αὐλόν, *to* the music of *a flute*. —— 17. ἐχρῶντο, [used] *flourished*. —— 18. πεπληγέναι, *to have wounded*. —— ὁ . . πως, *and he fell* [somehow] *quite artfully*, so as to imitate the fall of a wounded man. —— 22. ἦν δὲ οὐδὲν πεπονθώς, *but he* [was having suffered nothing] *had received no harm*, § 637. —— 23. τὴν καρπαίαν καλουμένην, *the Carpæa* so *called*, or *the dance called Carpæan* (sc. ὄρχησιν). —— 28. ἐν . . αὐλόν, [in time to the flute] *keeping time with the music of the flute*. —— 31. τὼ χεῖρε, §§ 133. δ, 437.

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XXIII.

[Review. Conjugation (continued). ¶¶ 36 – 52; §§ 216 – 253.]

[P. 42.] L. 1. τὸ δεῖπνον, *the supper* given by Seuthes, a Thracian prince, to the Greek generals and captains. —— 3. καὶ . . πόλεως, *and* [if any embassy was present from a city] *whatever ambassadors from any city were present*, § 663. 6. —— 4. τὸ . . κύκλῳ, [the supper was to them seated in a ring, § 408] *they were seated in a ring for the supper*, while the Greeks at this period were accustomed to recline at their meals. —— 5. εἰσηνέχθησαν (from εἰσφέρω) πᾶσιν, *were brought in for* the supply of *all*. —— 7. κατὰ τοὺς ξένους, *beside the guests*. —— 10. κατὰ μικρόν, [by little] *into small pieces*. —— 11. ὅσον . . καταλιπών, § 628. —— 12. κατὰ ταὐτά, [according to the same things] *in like manner*. —— 13. φαγεῖν δεινός, § 620. —— 14. τὸ μὲν διαῤῥιπτεῖν εἶα (from ἐάω) χαίρειν, [permitted] *bade* [the distributing farewell] *farewell to all distribution* to others, i. e. entirely neglected it —— 15. ὅσον τριχοίνικον ἄρτον, [a loaf containing as much as three chœnices] *a full three-quart loaf*. —— 19. ἔφη, § 552. —— 22. ἠπίστατο, § 192. 3.

XXIV.

[Review. Conjugation (concluded). ¶¶ 53 – 61; §§ 254 – 301.]

L. 24. τούτων — παρημελημένως, § 376. δ. —— 26. Τὸν . . ἀποδραίη, *for I neither know* [from what kind of speed] *with what speed any one* [fleeing could escape] *could escape by flight the* [war] *hostility of the gods, nor into what darkness he could run for concealment*. —— 29. πάντων, § 350. —— 30. ἴσον used adverbially. —— With these noble words of Clearchus to Tissaphernes, we close our extracts.

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EXERCISES

IN

TRANSLATION FROM ENGLISH INTO GREEK

I.

1. I AM plotting. We plot. You plot[a]. You two are plotting[b]. They advise[c]. We are throwing and striking. They two advise. To plot. To strike and throw. Let him advise. Let them advise[d]. Do you be plotting. Let them strike and throw. Advise[e]. Do you two be throwing and striking. Let us advise[f]. Let us strike. You two are plotting. Let us plot. Let them two strike and throw.

2. He says. They wonder. Let him learn to rule. Do nòt[g] delay. You do not delay. He does not advise. Let him not advise. We do not wonder. Let us not wonder. They are not willing to learn. Do not burn. Let them not rule. I do not wish to speak. We are learning to teach. If indeed we should advise. But[h] let him consider. If he should wish to advise. Let them not arrest.

II.

1. Cyrus sends Lycius[i]. Chirisophus apprehends Phalīnus. Lycius and Phalinus plot against Callimachus. Let us bring stones, and not delay. Thereupon [now] Cyrus wonders. Let the Lacedæmonians rule. O Cyrus, they wonder. I do not wonder, [O] Cyrus[j].

(a) This may be either singular or plural. When the English admits more than a single form in Greek, it will often be useful to write all the forms which are admissible. (b) Dual. (c) Observe carefully in respect to the use of ν *paragogic*, § 66. (d) § 213. 3. (e) 2 Pers. Sing. or Plur. Imperat. (f) Subj., §§ 597. β, 598. 1. (g) Observe carefully the distinction between οὐ and μή. (h) Use great care in respect to the position of particles, and of other words in connection with them. (i) Arrange this in six different ways. (j) The Greek sign of address ὦ is less emphatic than the English *O*, and is hence more frequently used.

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2. Cyrus sends vessels. Thence Clearchus advances five [illegible]'s-marches. O Lacedæmonians, send vessels and money to Cyrus[a]. If indeed the sun should rise. They suddenly hear a tumult. Cyrus has no vessels[b]. Clearchus, carry back word to Cyrus. Ariæus has indeed no money, but he has five vessels. We bring no money. Do not send vessels. They send no vessels. Let them send no vessels. Thereupon Proxenus burns five vessels. Let us go up, for the sun is rising.

III.

1. Let us take counsel. Let them learn both to rule and to be ruled. Clearchus, if you wish[c], speak. But, if they will, let them remain. Let Proxenus march. Clearchus is not willing to journey with Ariæus[d]. Let us not march with Cyrus. O Lacedæmonians, let us consult[e] together[13. 2]. Let them march[f], if they will.

2. Thereupon Cyrus sends for Clearchus. Clearchus and Proxenus are persuaded. We are not willing to obey, nor to follow. But, if you desire, go up. Do not, by the gods, be insane. Do not, then, depart. Suddenly the sun appears. And may they arrive safely! But now let us go forth with javelins. Lycius brings five leathern bags to Chirisophus[g]. They are not ashamed before either men or gods. May you now depart safely! Do not suppose, Lacedæmonians. We are not mad.

IV.

1. Cyrus sends for Ctesias. Orontes is arrested. Cyrus advances five parasangs. Agasias of Stymphālus, a captain, comes up and arrests five robbers. Thereupon thirty robbers approach with javelins and leathern bags. A robber wounds Agasias. It is said. Do not wonder, Agasias. Orontes, are you not[h] ashamed before either men or gods?

2. Phrygia produces barley, wheat, sesame, millet, and panic[i]. Mithridates writes a letter, and sends *it*[j] to Cyrus. They

(a) Dat., §§ 398, 399. (b) *C. has not vessels.* For a negative adjective before a substantive, the Greek often employs a negative adverb before a verb. (c) Ἐθέλω and βούλομαι are nearly synonymous, and in many cases either may be used. Ἐθέλω, however, expresses the *wish* or *will* more as a *feeling*; and βούλομαι, more as a *rational purpose* or *preference*. (d) Dat., §§ 648, 652. *a*. (e) Middle Voice. (f) § 213. 3. (g) Dat., § 399. (h) The general distinction between οὐ and μή in *interrogative* sentences is the following: Οὐ *expects an affirmative answer*; μή, *a negative*. (i) *Barley and wheat and sesame, &c.* In such cases the conjunction is usually repeated in Greek. (j) The Greek

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bring[13. 12] five wagon-loads of large stones. Seuthes has no soldiers. Thence he advances through Phrygia five stations, thirty parasangs. From sea to sea. Soldiers, do not approach Abrozelmes comes with thirty robbers.

V.

1. A narrow pass appears. A thousand wild asses approach. White clouds appear. They march through Phrygia, a friendly country[k]. Two carriage roads[l], very steep and narrow. Cyrus sends to Clearchus fourteen hundred[m] heavy-armed men. We have no strongholds. Agasias goes forth with hoplites and other soldiers, twenty-four hundred in all[n]. They carry goat-skins, sacks[o], and other receptacles.

2. The robbers bring stones. The soldiers so judge. And on the fourth day, Cyrus with two thousand heavy-armed troops descends into the plain. On a sudden[13. 17] Lycius closes the gates, and inserts a strong bar. But let us not leave the place by flight. The soldiers are in great need of[p] a common deliverance.

3. But on the fourth day the trumpeters give a signal. Thereupon the heads of the robbers are cut off. If indeed[13. 7] the deity should so direct. Mithridates flies at full speed, and throws himself into the sea. The truce remains. The soldiers wonder at[13. 5] the truce.

4. Mithridates therefore comes again to Orontes. But Seuthes escapes into the stronghold. He descends into the villages[q] upon the springs of the river Centrites. Proxenus therefore ascends into the citadel above the plain. He escapes into the village over the plain *which lies* along the river Marsyas.

5. The master of each village. Let us strive for an honorable death[r]. The hoplites fly at full speed through the midst of the plain. The soldiers of Cyrus come against my country. The friends of our brother leave the citadel by flight. From this day let the truce remain. Let us cease from that design. They flee out of that country.

6. From that day the Lacedæmonians rule upon the sea and upon the land. Seuthes rules at the present time[s]. It is said in the preceding narrative. The heavy-armed cross with diffi-

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usually omits pronouns which will be readily understood, and which have no emphasis. (k) § 331. (l) Dual. (m) § 140. 1. (n) *to the number of two thousand and four hundred men.* (o) *and sacks.* (p) *need strongly.* (q) In respect to the position of the article and a limiting word or phrase, and the frequent repetition of the article, observe carefully § 472 and the usage of Greek writers. The position of the *genitive partitive* (§ 358) conforms to § 472. *a.* (r) *about the dying honorably.* (s) *during the now time.*

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culty the river Centrites. Ctesias says that the Persians also expose themselves in war with their heads unprotected. Clearchus sends two thousand heavy-armed troops, and about ten thousand targeteers[a]. Cyrus is plotting against[13. 11] his[b] brother. They traduce Seuthes to the friends of his brother.

7. Suddenly[13. 17] the rest of the enemy appear upon the plain beside the sea[14. 18]. The one traduces the other. The barbarians slay both Clearchus and many of the others. The rest of the soldiers give way and flee.

8. But on the next day Cyrus sends for the rest of the generals. The enemy quit the plain without resistance. Cyrus sends back Proxenus and his men into Lydia. The *men* from the villages upon the right descend[15. 2] into the plain. On the fourth day[15. 2], Tissaphernes and Ariæus with their men[c] leave the hill. He sends for the Cilician queen.

9. Come into the centre of the plain. For they have our property. On the next day Cyrus sends for the Arcadian infantry. They wonder at the fate of Clearchus. One teaches[13. 7] one thing, and another another. The physician has come opportunely. The soldiers take supplies. Do not wonder at our affairs. They die[15. 16] in the midst of the way homeward.

10. And HE[d] is both persuaded, and sends away[16. 1] his brother. He arrests Lycius the son of Phalinus a Syracusan. But THEY have *the fruits of* my toils.

11. Cyrus sends back the two messengers, and Orontes with them. Tissaphernes falsely accuses Cyrus of plotting against his brother. Tissaphernes and those with him burn the very[e] wood from the houses. They burn the wood from the same houses. They burn the wood from the very houses. The soldiers themselves gather wood from the same place. The same soldiers gather wood. Upon the same day they themselves bring him to Chirisophus. They bring *the man* himself[f] to Clearchus. You yourselves are burning the houses. And let us take some of the colts ourselves.

(a) *targeteers about the ten thousand.* (b) When the possessives *my, thy, his,* &c., are not emphatic, and the reference is obvious from the connection, they are commonly expressed in Greek by the simple article (§§ 482, 503). When the possessive is used in Greek, the article may be joined with it or omitted, according as the reference is definite or indefinite; as, *ὁ ἐμὸς ἀδελφός, my brother* (definite); *ἐμὸς ἀδελφός, a brother of mine* (indefinite). (c) *those about T. and A.* (d) Observe carefully in respect to the use or omission of the pronouns in Greek, according to their prominence or want of it. And in respect to the third personal pronoun, observe the various ways in which it is supplied, according to the nature and degree of its prominence. See § 502 f. (e) The position of *αὐτός* in its different uses must be carefully observed (§§ 508. II., 509, 510. *a*). (f) To show that *αὐτόν* is used as the emphatic, and not as

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VI.

1. The barbarians said to Clearchus, that they had come[g] respecting a truce. The soldiers themselves said, that they were deliberating in common about the rest of their journey. Tracks of horses appear. Thereupon the targeteers themselves take some of[16. 23] the same horses. On the same day Seuthes was hunting on horseback. And he cheerfully complied, for he confided in the Lacedæmonians.

2. The barbarians wondered that Cyrus made war upon his brother Artaxerxes. The soldiers wondered that the generals nowhere appeared. The captains were angry with the soldiers. But he himself, with the rest of the captains, remained at the door. And again upon the fourth day they consulted the gods by sacrifice[h] in respect to the way homeward[16. 11]. The barbarians remained, for they trusted in their[i] strongholds.

3. Two young men[j] ran forward from the trees. Clearchus sends for the rest of the heavy-armed, and with them ascends upon the second hill. The unprincipled plot against the good[16. 12]. And others, when the day began to dawn, descended in silence into the plain, and made a secure attack[k] upon the enemy[15. 28].

4. The friends[15. 18] of Cyrus were taking[l] Orontes by the girdle. The soldiers were inflicting severe blows. But the barbarians turn in flight, one one way, and another another. They were put to death[m] by Cyrus. The generals took each his share of the money. The enemy leave only thirty alive. The rest are said to have met with their end. When the rout of the barbarians had taken place, the soldiers are said to have divided among themselves the prizes.

VII.

1. The Chaldæans are in the midst of the park[15. 16]. The other barbarians are said to be friendly[14. 21]. For the road was

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the common personal pronoun, place it at the beginning of the sentence (§ 510. *a*). (g) The *oratio obliqua*, or *indirect quotation*, freely employs in Greek either the distinct modes with connectives or the incorporated modes without (§§ 607. N., 614, 619). When the distinct modes are used in connection with past time, the forms of expression in §§ 608 and 610 are both common. (h) *sacrificed*. (i) *the*. (j) For the use of both the dual and the plural, when two are spoken of, see § 237. When it is designed to give express information in respect to the number, as in the example above, it is usual to employ the numeral, whether with the dual or the plural. (k) *made an attack securely*. (l) Observe carefully the distinction between the aorist and the definite tenses. (m) *died*.

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said to be very steep[14. 22]. Be ready. If indeed[13. 7] we are men. The fountains beside the road were beautiful. And the gods are judges of the contest[a]. And the judges of the contest are gods. Let the soldiers be brave.

2. The Chaldæans wish to be friends[b] and allies. Upon this[13. 11], the soldiers inquired about the Pisidians, whether they were friends or enemies. And Seuthes told where the villages were[c]. For thus the matter stands. The expedition is said to be against the Lacedæmonians. And Orontes the Chaldæan is also present.

3. For there is a narrow pass between the trench and the Euphrates. There are beautiful villages beside the Euphrates. For I hear that there are suspicions. For it was now becoming[d] dark. For it was now dark. But when it was now evening, he came[e] to Cyrus. It was necessary to fight, for there was no money[13. 15]. It is necessary to march[14. 4] along side of the river, for we have[13. 16] no vessels. Let us march, for it is now daybreak.

4. Here Orontes had a palace, a park[f], and beautiful villages. The generals have a suspicion. Here again the soldiers were dejected[g]. The targeteers[15. 22] begin to run of their own accord upon the villages. Artaxerxes made war upon the Mysians and Chaldæans.

5. Let us give the signal[15. 6], for it is now late. It is growing late. And when it was now about sunset, suddenly the barbarians appear upon the plain. The sun is setting. For it was now towards day.

6. It was not possible to take the villages. It is permitted to take some of[16. 23] the horses[16. 27]. For we cannot have[h] money. But we could not obtain supplies.

7. It is now time to depart[14. 9]. The soldiers have leisure to hunt[16. 27] in the park. For it is necessary now to consult together[13. 2]. The circuit of the palace[18. 17] was a parasang.

VIII.

1. You[i] are generals, but we are soldiers. We advise you, Clearchus, to follow and obey Cyrus. We flee[15. 8], and you pur-

(a) Observe, that the subject of the sentence and an attribute are often distinguished by the article's being used with the first and not with the second. See § 487. 3, 4. (b) *both friends.* Τέ in Greek implies less emphasis than *both* in English, and is therefore much more frequent. (c) *told the villages, where they were.* (d) Observe the distinction between εἰμί and γίγνομαι. (e) *comes.* The Greek makes great use of the Historic Present, and unites past and present tenses much more freely than the English. (f) *and a park.* (g) *there was dejection to the soldiers.* (h) *it is not to have.* (i) *You on the one*

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sue[17. 2]. I, Seuthes, am neither so thoughtless nor *so* foolish. We thought you an enemy[15. 28]. Send me[l] away, and think me no longer a friend. Send away both me, and the army with me.

2. We plot against them with good reason, for they have our property[16. 8]. Do not wait for others to come to you. You and I have the same enemies[k]. We can[l] now take pledges from them.

3. They ride back to their own village. What age do you now wait for? Let them inflict severe[14. 23] blows upon each other. It is time for us to be upon our guard against them, as enemies. It is necessary[18. 27] for you to deliberate for your own interest[m]. For I am no longer general, but Clearchus.

IX.

1. It is safer for you to pursue[17. 2], than for them. It was said, that Cyrus was both more kingly, and more worthy to rule, than his brother[n]. We suffer most unjust treatment in being cast out among the barbarians. The soldiers were far more zealous than their generals. Let us knock upon the door[17. 9] ourselves[16. 19].

2. O Seuthes, most wonderful of men. O Tissaphernes, and ye others, as many as are friends of Artaxerxes, have you no respect for[o] the gods? Thence Cyrus advances[13. 15] through Phrygia by the shortest and safest way. The Cilician *queen* sends back the most of her friends into Cilicia.

3. The worst men are worthy to suffer the severest punishment. For, first and greatest, your oaths by the gods forbid you to depart[14. 9]. The good counsel the best measures. Clearchus was nearer than Proxenus.

4. But Lycius made much the greatest haste[p]. The barbarians escape[15. 12] into the nearest villages. The enemy were now coming[q] nearer. The targeteers[15. 22] ran much faster than the heavy-armed troops[15. 21]. The soldiers ascend[13. 18] into the highest village. They watched[19. 17] each other more negligently.

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hand [13. 7]. See § 502. 1. (j) In the oblique cases of ἐγώ, the *emphatic* forms are ἐμοῦ, ἐμοί, and ἐμέ; while the *unemphatic* are μοῦ, μοί, and μέ, which are enclitic, and do not begin a sentence (§§ 142. 1, 502, 732). After a preposition, use the longer forms (§ 732. b. 4). In general, avoid placing an unemphatic pronoun at the beginning of a sentence. (k) *There are the same enemies to you and to me.* (l) *It is permitted us to take.* (m) *in behalf of yourselves.* (n) Gen., § 351. (o) *are you not ashamed before?* (p) *hastened much the most.* (q) *becoming.*

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X.

1. You honor me. You are honored by me. They were honored by us. The soldiers see two eagles. With the aid of the gods, we conquered many times our own number. The generals called aloud to the soldiers, both in Greek and in Persian. Honor the good. Thence we attempt to enter into Cappadocia. Let us strive to conquer the enemy. Strive to become good[16. 12]. They said to the messenger[16. 22], that they were now conquering the enemy. Do not encamp in a bad place. He cried out in Greek, that Seuthes was near with few attendants[16. 20].

2. The rivers flow through the plain[15. 2] of Cilicia into the sea[14. 18]. The river was called Mæander. The barbarians call the river Marsyas. The soldiers ask Seuthes for money[13. 15]. Ask Cyrus for your pay. Ask Cyrus for our pay[a]. They endeavoured to rob us of our pay. Soldiers, let us bring stones, and erect[b] a mound.

3. The soldiers brought stones, and threw *them* into the sea. You fear us, as you yourselves acknowledge. We are the very persons whom they seek. To me, therefore, it seems to be no time for us to call the Persians together. Let us not neglect ourselves. It is time for Cyrus to apprehend Orontes. On the same day, Lycius arrives with four hundred targeteers. Epyaxa, the Cilician *queen*, summons to[c] her tent the seven best of her attendants[d].

4. The soldiers encamp in the open air. Let Clearchus and Chirisophus take the lead, since they are also Lacedæmonians. With no good reason surely could you envy us. Let us no longer[19. 8] envy the wicked[20. 18]. We labor cheerfully, and acquire securely[14. 9]. First carry back word to the army[15. 1], that there is need of silence[17. 16]. In the first place, Cyrus appears to be more modest than the rest; and in the second, to obey the most implicitly his elders. Callimachus was fonder of horses than Clearetus, and managed them[e] with more confidence[f].

5. It is now time to feed the horses. The worst[19. 27] *men* are thought worthy to rule. They claim to be honored by us. He engages in earnest conversation, in order that he may show[g] whom he honors. They engaged in earnest conversation, in order that they might show whom they honored[h]. He learned[13. 6] to obey, in order that he might be thought worthy to rule.

(a) Why is it necessary to express the possessive in this example, but not in the preceding, or the following? (b) *make.* (c) *calls together into.* (d) *of those about her.* (e) *the horses.* (f) § 162. (g) §§ 592, 601. (h) What

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6. The soldiers were exceedingly angry with their generals. I asked them how much gold they had. The two admirals were sick. On the next day[16. 2], the messengers brought back word, that both Darius and the rest of the Persians commended us. He said that the robbers[14. 15] had again assembled. He said that the robbers were again assembling. They endeavoured[20. 16] to pass by force.

7. They commended the captains. They asked[20. 23] Cyrus for money and vessels. THEY had come, but Clearchus was still riding up. Here were found many vessels. They used the cords[i] which they found in the villages of the barbarians for their slings. *The men* whom Darius supposed to be faithful to himself, [them] he soon found to be more friendly to us than to him. We saw each other joyfully and embraced as friends. They said, that the Taochians inhabited strongholds. The others had not yet come. They used the lead in various ways[j].

8. Would that Clearchus were living[k]! They had for arms small spears[14. 10]. Would that the Chaldæans were free! Cyrus did not permit the generals to collect an assembly of their own soldiers. Permit us to open the door[17. 9]. They saw the messengers at the door. One waited for[21. 22] another. We gladly opened the gates. The targeteers were drawing up the hoplites. Would that you were ruling[13. 6] justly[21. 4]!

9. For this was a custom with the Chaldæans[l]. Let these things be. He commanded these to remain, but the rest to proceed. This passage was narrow. These two passed through, and came within the inclosure[18. 29].

10. We had such an opinion respecting you. The admirals[21. 17] said the same things. For these same persons command us to remain. They said thus much. And there are so many vessels. So great is the number of the enemy[m]. Such were the wishes of the soldiers[n].

11. We say, when the north wind blows against *us*, that it is bad[19. 27] sailing. Tamos the admiral is well-disposed. He commanded the well-disposed to follow. Would[21. 30] that the gods were propitious! He bids Tamos conduct these from Ephesus. The dawn is beautiful. They fear[20. 25] the north wind. As soon as the day began to appear, they crossed the river. They waited for[14. 3] the morning.

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two modes could be here employed? (i) Dat., § 419. 5. (j) *some in one way and others in another.* (k) *C. ought to be living,* §§ 567. γ, 599. N. (l) *to the C.* (m) *The enemy are so many.* (n) *Such things the soldiers wished.*

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XI.

1. When they have arrived there, they will deliberate in view of this. Tamos the admiral excluded them from Ephesus. I would most gladly close the gates. Hear that[15. 18] tumult[13. 17]. He called the Scythian archers. He called the generals into[a] his tent[18. 19] as advisers. We will hear you.

2. I will conduct you in ten days to a spot from which you will see Byzantium. If[b] the gods are propitious[22. 14], and so direct[15. 8], you will take Byzantium without a battle. If you are well disposed[22. 11], you will follow me. They will tarry the present day. Send me to Ariæus. We will send with you bowmen, who will forthwith turn the enemy to flight. He sent for Proxenus.

3. But they said to him, "Do not close the gates." And on the other hand do you show us, from what source you hear about us. And you yourself shall lead. We will follow them, and endeavour to imitate *them*. We hear, that you say to Artaxerxes, that Mithridates would never have attempted to burn the houses[15. 15], if we had not commanded him. Do not hear these *men*. But this robber[14. 15] may the gods requite!

4. They hunted in the park[15. 16], whenever they wished to exercise themselves and their horses. We will comply with this custom.

5. It will be difficult both to speak and to hear. At present[c] he is satrap of Lydia.

6. We will provide pay for the soldiers. The enemy will not be able to march rapidly; and perhaps also they will be in want of provisions. They will not fight within thirty days. They took leave of us, as now upon the point of setting sail. But upon the fourth day, if[22. 14] the north wind[22. 10] blows, we shall sail away. And it is now time for us to consider, how we shall fight most successfully. When it is dark[18. 14], I shall put them on board.

7. I gave him a thousand darics. If he speaks the truth, I will give him a talent. The ten thousand darics we paid at that time, since the thirty days had passed.

XII.

1. His wife will persuade him. He sent his wife. They had golden flesh-combs. And the prizes were linen corselets.

(a) *within*. (b) In a conditional sentence great care must be taken to employ the appropriate mode and tense, and also the proper connecting particle. See § 603 f. (c) *During the now time*.

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And, when they were sending the heralds to the Thracians, it was already[18. 14] midnight. Do not make war against the Arcadians. When we have arrived there[22. 15], we shall be at the door of Greece. The Thracians send heralds by night[d].

2. Darius wished Parysatis, and the two children Artaxerxes and Cyrus, to be present.

3. They sailed five days and five nights with a contrary[22. 10] wind. The Cerasuntians were making a din with their spears against their shields. For he had nothing harsh *in his disposition*, but was always friendly[14. 21] and kind[22. 11]. We should like extremely to hear[e] the affair. When the soldiers were out of bread[f], they came to us.

4. When I had gained this success, I sent for[14. 6] the Thracians; and they came without trouble.

XIII.

1. And they asked again, "Shall we report war or peace?" We shall remain here ten days. He will certainly reply to you soon. Clearchus waited for the targeteers.

2. Each one of the soldiers receives a daric a month; and each one of the generals fourfold. He gave golden crowns to the Greeks. We disembark at two fine[16. 11] harbours, about the middle of Cilicia. The young men[17. 14] answered, some with laughter, and others without[24. 15].

3. They asked Cleānor for guides. Meno the Thessalian took the lead of the left wing, and Clearchus, the Lacedæmonian exile, of the right. On the next day he sent for two companies of Meno's army. Thereupon he commands his attendants[20. 29] to cut off the head and the right hand of Cyrus. I sent this messenger to[g] Babylon to Artaxerxes.

4. Do not call me mother. Darius the father favors Artaxerxes. This[h] man [here[25. 6]] dwells a neighbour to us. Do you, men of Greece, carry back this word to Cyrus. Apollo flayed Marsyas. He promises, that he will give to each one of the Greeks five minæ, when he arrives at Babylon. O father, answer[24. 21] me. We will obey[14. 7] our fathers.

5. Some said, that the two lines were five stadia apart[i]. Let no one[j] fail of hitting a man. No one of us says this[k]. Some of the soldiers pass the night without food or fire[l]. Let no one

(d) § 378. (e) *most gladly hear.* (f) *bread had failed the soldiers.* (g) Observe carefully the distinction between εἰς and πρός with the accusative. (h) § 473. β. (i) *were distant from each other.* (j) Observe the distinction between οὐδείς and μηδείς. See Notes on Less. I. 2. (k) § 451. (l) *and without fire.*

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pass the night without food. No one of the Greeks perished Let no one wrong us. We took some of the ostriches. Le no one of the villages[15. 13] be inhabited[21. 20].

6. Men of Greece[25. 10], who of you is so mad, that he is not willing to follow Cyrus? Say, Clearchus, what[a] opinion you have respecting the march, whether we shall follow Cyrus or not. Hereupon[25. 4] Meno, before it is evident what reply the other Greeks will make, assembles his own soldiers apart from the rest. It is evident what he will do.

7. This *woman* asked him, who he was. This will bring us honor in coming time. But what they would do, they did not signify. Do you then, as friends, give us that advice which seems to you to be most appropriate and useful. Tell us then, Seuthes, what you have in mind. To whomsoever it seems best to make the journey with us, let him hold up his right[16. 6] hand.

8. But if any one of you sees another course which is more honorable[16. 11], let him mention *it*. The two lines were not more than four stadia apart[25. 16]. More than six hundred soldiers arrive at the village. Cyrus is worse towards you, than you *are* towards him.

XIV.

1. The rulers of these villages made[b] Xenophon a companion at table, and bade him have no fear. The soldiers used the thongs[c] for their slings[21. 23].

2. He made all the citizens *his* friends. All the Lacedæmonians, both men and women, took part in the feast. They rule the whole country.

3. Tissaphernes therefore goes up to Babylon, taking certain[25. 17] of the Greeks as friends. These *men* disgrace both their native city and the whole of Greece, that being Greeks they are so senseless[19. 3]. Being such, he will disgrace all the citizens. But the younger[24. 5] of the children happened not to be present. The brazen shields[24. 11] now and then shine through. For, when it had become dark[18. 14], they marched, having the Euphrates upon their right, supposing that they should reach[d] the village by sunrise.

4. The exiles, hearing this, laughed. The Thracians, raising an army, besieged Perinthus both by sea and by land. They sailed forth to make war upon the Greeks. Their husbands

(a) In respect to the different forms of complementary pronouns, see § 535 (b) Why is the middle voice here used? (c) Dat., § 419. 5. (d) *come to*

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had gone hare-hunting[e]. And she[f], going to Xenophon, entreated him, not to slay her husband.

5. And this country[26. 14], beginning at[g] the mouth of the Euphrates, extends as far as Babylon, upon the right as you sail into the river[15. 13]. During this night, then, they lodged there upon the beach by the harbour of Calpe. This harbour is in Asiatic Thrace[h].

6. We happened to be victors[i]. He sent some one to put to death the two young men. It is the part of the victor[j] to pursue[17. 2], but of the vanquished to flee[15. 8]. And whoever desires to conquer, let him be brave[17. 29]. He happens to be at breakfast[k]. They arrest Orontes in order to put him to death.

7. Parysatis loved Cyrus her[l] younger son more than Artaxerxes the king[m]. But at the present time[15. 21] the admirals[21. 17] do every thing according to the major vote.

8. We will suffer with Cyrus whatever may be necessary. He said, that he would suffer[n] with us whatever might be necessary. If it is necessary[o], we will make a treaty. They gladly[21. 26] made peace.

XV.

1. Here Belesys, the satrap of Syria, had[18. 17] a palace and park. We arrived at Tarsus four days before Meno. There are many[21. 22] fishes and muscles in the river Selīnus. There was at Ephesus a most beautiful[16. 11] temple of Diana.

2. It was evident, that the horsemen were somewhere near. These animals the king sometimes chased. There is immediate[p] need of an interpreter. Epyaxa sends her own interpreter to Cyrus. They made us interpreters. The horsemen proceed to the king. They thought that the letters were ready for them. He wrote a letter to Belesys, who had been ruler of[q] Syria.

3. And when they had come back, they relate the affair[21. 11] to Tissaphernes. When it was now about the time of full market, there comes a herald from the Sinopians. We followed Stratocles THE Cretan *as our* guide, and exhorted each other by name. The Sinopians entertain the generals of the Greeks.

(e) *about to hunt hares.* (f) Use both the form of expression in § 490. 1, and also that in § 491. R. (g) *having begun from.* (h) *the Thrace the in Asia.* (i) *happened conquering.* (j) Sing., *the* one *conquering.* (k) *breakfasting.* (l) *the.* (m) *the reigning A.* (n) Fut. Opt., §§ 587. 2, 608. (o) Subj. with *ἐάν.* When the *conclusion* is expressed by the *future indicative*, the *condition* is commonly expressed by the *subjunctive.* See § 603. (p) *the quickest* way. (q) *the* one *having ruled.*

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This wild beast Hercules pursued. In these places the target eers[15. 22] were more useful than the heavy-armed. But one of the heralds was a barbarian, Ariæus, who happened to be an attendant of[a] Cyrus, and to be held in honor *by him*.

4. By this fountain Midas, the king of Phrygia, caught the Satyr. He is said to have mixed the fountain with wine. This brings honor[26. 1] to the whole[26. 17] city.

5. And these again were other pretexts to Orontes for writing the letter[27. 28] to the king. Here Cyrus gave ten talents to Silānus, the Ambraciot soothsayer. He sent to Artaxerxes the tribute accruing from the city which this satrap happened to have.

6. And the depth of the fountain was two fathoms. He flees to the mountain with his wife and children[b]. At last they deserted their houses. We have need[c] of[28. 1] brazen helmets, and purple tunics, and greaves.

7. The width of the river Cydnus was two hundred feet. Through the midst of the plain[15. 2] flows a river four hundred feet in width. The Cretans, deserting the city, fled with all speed to the mountains. And they were about fifty years old, when they died[d].

8. No one either sneers at you as a coward in war, or blames you in respect to friendship. Agias and Socrates were both, when they died, about thirty-five[e] years old[d].

9. And in the sacred district they found[21. 22] oxen, swine, sheep, goats, fowls, and their young[f]. In the sacred groves were many goats and swine. But there is in this country[15. 17] a mountain covered with[g] trees, capable of supporting[h] oxen and horses[17. 4]. The meadows were full of oxen, sheep, and goats.

10. The barbarians gazed upon the Argo in silence[17. 16]. They sailed with a fair wind along the Jasonian shore, where the Argo came to anchor.

11. And meanwhile a false report goes abroad, that Cyrus will pursue them with a trireme. But these things indeed were true. The Cretans fled down the steep, and disappeared[i]. They thought that the shortest way to the accomplishment of their desires was through sincerity and truth[j]; and falsehood[k] they considered to be the same with folly. All *men* blame[29. 3] perjury[l] and deceit.

12. They cross[15. 24] a ravine very broad and deep. They request us to drink this wine to-day with our dearest friends[m].

(a) *to be with* or *near*. (b) *having also wife and children*. (c) *There is need to us* [dat.]. (d) Express these sentences variously, according to the models in the Greek text. (e) § 140. (f) *the young of these*. (g) *full of*. (h) *competent to nourish*. (i) *became* [17. 23] *invisible*. (j) *the sincere and the true*. (k) *the false*. (l) *the to perjure one's self*. (m) *with* those *whom we love most*.

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They said, that for a long time certainly they had not met[n] with a finer[16. 11] harbour than this. They said, that above half of the whole army were Arcadians. The mouth of the river is broad and deep. He sent to his friends a jar of wine half full. Falsehood[o] is often more agreeable than truth[p].

13. The amount of time occupied by the[q] journey[17. 1] was four months and ten days. The breadth[28. 28] of the river was three stadia.

XVI.

1. And thence they march[14. 4] through[14. 16] a plain large and beautiful, well watered, and full of trees of every kind.

2. In the river Chalus are large and tame fishes, which the Syrians regard as deities. They permit neither[14. 10] fishes nor doves to be injured[r].

3. They rushed up to Xenophon, saying: "Now, Xenophon, it is in your power to become great." He has so many cities and men. Now, Thracians, if you were willing, both you might benefit me, and I would make you free[17. 29].

4. And while the Greeks were encamped, much rain fell in the night. The women wept for a long time upon the mountains.

5. The Greeks regarded[30. 9] Jupiter as king of all the gods. They sacrificed to Hercules in respect to the journey[17. 1]. So he arrived at his tent[19. 15] safe. The name of this city is Corsōte. The river Mascas flows around the city. He wore[s] something black before his eyes, as he marched[t].

6. He remained three days in Issus, the last inhabited city of Cilicia upon the sea-shore[u], *a city* large and prosperous. And here Pythagoras, the Lacedæmonian admiral, came to the aid of[v] Cyrus with[w] the ships from the Peloponnesus. With these triremes[9. 13], five-and-twenty *in number*, Tamos besieges Miletus, and assists Cyrus in the war against Tissaphernes. Anaxibius was admiral over these ships. He anchored[29. 11] the vessel beside the camp[30. 20]. The vessel of Tamos lay at anchor in the harbour[21. 24]. The two generals arrived[30. 20] in[x] the ship, having been sent for by the king[27. 26].

(n) *not yet surely within much time had they met.* (o) *The false.* (p) *the true.* (q) *of the.* (r) *They do not permit to injure neither the fishes nor the doves.* (s) *had.* (t) *marching.* (u) *sea.* (v) *was present to.* (w) *having.* (x) *upon.*

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XVII.

1. This river separates the country of the Thracians from that of the Mysians. In this way he marched three parasangs and when he was marching the fourth, he saw an eagle[20. 13] upon the right[16. 6]. No one of the Greeks was shot in this battle. Three horsemen[27. 25] were shot upon the left *wing*. Nor did ANY OTHER ONE of the soldiers find[21. 22] any thing in this march[17. 1].

2. The robbers[14. 15] will all[26. 11] be apprehended. He was said to have been sent down by the great king as satrap of Phrygia. Very many were taken, and very few were left behind.

3. He asked[25. 31], what[b] would be done[c]. They were arranged four deep, the *troops* of Clearchus upon[31. 15] the left, those of Meno[d] upon the right, and the rest in the centre. Cyrus was said to have been greatly disturbed. He said that this had been done. He had[e] the worst[19. 27] assistants in every work.

4. Cyrus often sent wine to his friends, whenever he obtained *any which was* very pleasant[29. 25], bidding those who bore[f] *it* also to say, "Cyrus was greatly pleased with this; therefore he wishes you also to taste of it." We shall be compelled to flee[15. 8]. Brazen helmets and purple tunics[28. 26] will be provided for the soldiers.

5. And the citizens[26. 11] hearing this were greatly disturbed[31. 22], fearing lest the whole city should be consumed. Cyrus exhibited his whole army to the Cilician queen at her request[g]. The generals took care, that all should be well[h]. They withdrew the left wing from the sea. We were afraid lest we should be surrounded by the enemy on both sides.

6. Fearing lest we should be intercepted, we fled with all speed. Then it was at once perceived, in what kind of circumstances we were. Then we suspected[21. 13], that the man had been insidiously sent by Tissaphernes. For let him recollect, in what circumstances he happened to be.

7. The generals feared lest they should be taken[i] and beheaded. They were said to have been vexed, and to have been afraid lest they should lose[j] the friendship of the king. They will be carried up to the king and beheaded.

8. They feared lest they should be delivered up to the satrap. He was carried up to Babylon, to be beheaded[k]. They set forth from the camp[30. 20], to pursue the barbarians. They recollected two eagles screaming upon their right.

(a) *and.* (b) § 535. (c) §§ 608, 610. (d) *the of M.* (e) *There were to him.* (f) *bearing.* (g) *having requested.* (h) *It was a care to the generals, that it should have itself well.* (i) § 205. 1. (j) *should be cast out of.* (k) § 583. *a.*

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9. Show yourself the best of the soldiers. They feared lest the enemy would appear upon the next day. On the third day, we deliberated with the ambassadors[28. 12], whether we should pursue the rest of our way by land or by sea. The next day, the soldiers assembled and deliberated[l], how the dead might be buried.

10. When the generals had been called into the tent[19. 15] of Tissaphernes, they were seized by the barbarians. And not long after they were delivered up to the king. At the same signal, both those within the tent will be apprehended, and those without at the door will be cut down.

XVIII.

1. Such has been[m] the conduct of the men, and such are their words[n]. You, Tissaphernes, have perjured yourself and broken the truce. For good order has saved many armies[32. 1], and disorder has destroyed many. The generals whom we have mentioned, set forth from Sardis with Cyrus. We have now regained our courage, and, methinks, all the other soldiers also.

2. At the present time[15. 21], the Lacedæmonians preside over the Grecian cities. Lead forward directly against the barbarians, so that you may not be standing still, since you have seen the enemy and been seen by them. Xenias has deserted his friends. The Persians consider themselves victorious, since they have slain Cyrus. There stand in the sacred grove[29. 7] two pillars, bearing inscriptions.

3. Thereupon certain men of the army came to the generals, saying that they understood the language of these barbarians. We have been slaves at Athens. And before he had slain his brother[16. 22], he thought that he was already victor.

4. It is probable that the city will be taken at daybreak. Having heard this statement[o], the generals said, that they did not commend the messengers, if they had pursued such a course[p]. On the next day he sent messengers to say[q], that Xenias and Pasio had deserted the army[32. 1]. After this, Orontes was never seen[r] by any one[s] either dead or alive. The city is

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(l) *having assembled deliberated*, § 631. (m) In respect to the complete tenses, observe carefully when the simple forms should be employed, and when the forms compounded of the participle and the verb εἰμί (§§ 213. 2, 234, 637); and also when it is better to employ the more familiar forms of the aorist (§ 580). (n) *The men on the one hand have done such things, and on the other say such things.* (o) *these things.* (p) *done such things* [22. 6]. (q) § 583. *a.* (r) Aor. Pass. See § 301. 4. (s) *no one.*

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taken[a], and all are lost. They said, that the barbarians had left the heights.

5. He wore a small tunic, not reaching below the knee They were standing beside the door. They said, that the robbers[14. 15] had taken many sheep. On the same day messengers came with the intelligence[b], that many had climbed up, and that the place had been taken. The enemy had regained their courage[32. 29]. Who will take the place of Neon the Asinæan? Advise the citizens[26. 11] to sacrifice to the gods as they have been wont *to do*.

6. Fellow-citizens[c], your work is done[d]. *See*, then, that you be a man worthy of the honors[26. 1] which you possess, and for which I congratulate you. And whoever of us desires to behold his native land[26. 16], let him be a brave man. Remember to be bold[19. 23] men; for it is not possible to obtain freedom in any other way.

7. We confess, then, that we have been unjust towards our allies[18. 4]. So that we, from what we hear, judge no man to have been more prosperous. No man has ever[33. 16] been more[20. 11] loved, either by Greeks or barbarians. He is not willing[14. 4] to remain, on account of the dispersion of his heavy-armed troops[15. 21].

8. These villages, in which we are now encamping, are said to have been given to Parysatis for her girdle. After this, Xenophon, encamped near the city, waited for the heralds[23. 28] more than ten days. These happened to have been stationed upon the right[31. 23] near the cavalry; and, when they perceived that the general was dead[33. 15], they fled with all speed[32. 5]. And when now it was[e] evening[18. 11], the Greeks cross the bridge, formed by the union of twenty-three boats.

9. And at the same time he showed them[f] Lydians with their ears bored. We saw a man with both his legs crushed[g]. In our march we found[h] villages beside the river in possession of[i] the Thracians. They find many soldiers separated from the rest of the army. They pointed out a man with both his[j] hands cut off[25. 4].

10. And, after the woman had been brought to the generals, they ask her, if she has anywhere seen other companies[25. 1] composed of Greeks. The messengers said, that the hill above the way had been seized by the barbarians. When he had been brought to Tissaphernes, he related every thing that had taken place. The Pisidians are said to have all gathered in a circle around the exiles[24. 21].

(a) *has been taken.* (b) *came saying.* (c) § 443. (d) *all things have been done by you.* (e) *had become.* (f) Dat., § 404. γ. (g) *crushed as to both the legs.* (h) *Marching we found.* (i) *having been seized by.* (j) See § 133. δ.

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11. They said, that the houses had been palisaded around on account of the oxen[29. 5]. These satraps had been honored by the king by reason of their fidelity. The soothsayer had expressed the opinion, that there would be a rout[17. 23] of the enemy. The result of the battle will be favorable. Let the gates be kept closed, and let arms appear now and then[26. 19] upon the wall.

12. At[k] Lampsacus, Euclides, the son of *the* Cleagoras who painted *the picture of* the Dreams, congratulated him upon his safe return[l].

13. Upon your doing this[m], I shall immediately withdraw; so that you will have no guide[25. 2] left[n]. For, if you will do this, consider that no friend will be left you. Upon the same day, both I shall be immediately cut down, and you yourselves not long after. Ariæus stood aloof[o]. They had been cut down by the horsemen.

XIX.

1. We gladly[21. 26] saw the enemy no longer standing their ground, but flying with all speed[32. 5]. O most wonderful[33. 32] man, you surely do not even[34. 1] understand this, that the south wind carries *us* within the Pontus to Phasis. And they say that they themselves healed the wounds of the king. At daybreak, he sent certain persons[25. 17] to signify, what the soldiers must do[p].

2. Certain of the soldiers of Meno, as they see Clearchus riding back[19. 15] to his own tent, let fly with their axes. We tie up a cross dog through the day, but let him loose at night[q]. But if we are wise, we shall treat this man in a contrary manner.

3. They give to him twenty horses. Having bound the prisoners[17. 26] he delivers them up to the king.

4. He puts to death both Clearchus himself, and the other generals. You mingle with the citizens[26. 11]. While they are speaking, I sneeze.

5. If you are wise, you will depart hence out of the power of this man. If you enter[r], you will be apprehended by the guards[25. 2]. He will advance silently[17. 16].

6. The Persians station themselves for the battle with their heads unprotected[s]. He asked the heralds[23. 28], if all this were

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(k) *In.* (l) *that he had been saved.* (m) *At the same time you doing this.* (n) *no guide will have been left to you.* (o) Plup., § 233. (p) *what it is necessary that the soldiers should do* (acc. with infin.). (q) *through the night.* (r) *shall enter*, §§ 231. *a*, 587. 2. (s) *having the heads bare.*

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false; and they said '*yes*.' He asked them if they were targeteers[15. 22]; they said 'NO.' They are unable to march rapidly. As the general himself said. He marches as rapidly as possible.

7. He threw off his purple cloak, where he happened to be standing. He gave to the soldiers *permission* to take whatever they pleased. As he was speaking, they both[29. 4] sneezed. After this, permission to depart[14. 9] is given to all who wish. He feared lest he should be intercepted. They rose, arrayed as handsomely as was in their power. He rushes forward, as one would run for safety[15. 4].

8. He exhibited the head of the satrap both to the Thracians and to his own soldiers. And upon these mountains[30. 17] they found[21. 22] much snow, and cold so *intense* that even the wine[29. 24] which they carried in goat-skins[14. 10] froze. They all deserted[a] to Cyrus. No one of you came into this city. We departed with good courage.

9. As soon as they had said this, they rose up. And the enemy, as soon as they had heard this[b], departed. The barbarians, having erected a trophy as victors[c], ascended upon the mountain. And when we had descended into the plain, we sacrificed an ox[29. 5], and erected a trophy. We appointed three surgeons only[17. 21], for the wounded were few[16. 20].

10. And leaping down from their horses, they put on linen[23. 28] corselets. And, when the messengers had said this, he knew that his fear was groundless, and that the army was safe. He delivered[d] the skins of the oxen to the young men[17. 14]. We attacked the rear[e] of the barbarians, and slew many. And triremes[29. 13] were taken to the number of twenty, and all the transports[29. 14].

11. Pasio has deserted us; but let him know well, that he has neither escaped by concealment nor by flight. For we both know whither he has gone, and have a swift trireme, so that we can take[f] his transport vessel. Be well assured, that we are friends.

12. But let him go, conscious[g] that he is vile and worthy[19. 21] of blows[17. 21]. We deliver these things to you, Charmīnus; and do you, having disposed *of them*, make distribution to the soldiers. For the present therefore, Xenophon, depart, leaving these men; and when we bid, be present at the trial.

13. Set the sentinels for the night, and give out the watch-

(a) *departed*. (b) *at the same time having heard these things*. (c) *as conquering* [33. 5]. (d) Observe carefully the use of the 1st and 2d aorists of τίθημι, δίδωμι, and ἵημι, § 201. N., ¶¶ 50, 51, 54. (e) *last*. (f) *so as to take*. (g) *knowing*.

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word. It is not possible for the soldiers to buy either[h] bread or wine in the market-place. Fellow-soldiers, arise and cross the river.

14. Stand to your arms around the tent. He bade the captains[14. 14] inflict punishment upon the fugitives[24. 21]. He commanded the Pisidians to give up the exiles; and they gave *them* up.

15. The king gave to Orontes a large sum of money[i]. Exhibit your training. But he said that he should not[j] himself be present at the trial[37. 19]. For who will be willing to go as heralds, *after* having slain a herald?

16. Having mounted his horse in the night, he rode off to his own country[14. 21]. On the next day[16. 2] they all ran off. He stopped, wherever he might happen to be. The enemy collected in a body. I am afraid, that they will run off[k] in the night.

17. Place your shield against your knee. Read the letter, Socrates, and then advise[13. 2] me[l] respecting the expedition[18. 6]. Give and take the right hand[m]. Read these letters. Embark in the vessel, and put on board your most valuable effects. He practised shooting, sending high into the air. They had as guides the women[n] who had been taken prisoners[n].

18. The cold[36. 23] froze both my ears[34. 19]. They asked, who was the satrap of the country. A noise ran[o] through the ranks of the army. He said, that upon the following morning the Persians would come to give battle. Depart in the night.

19. Endeavour, so far as you may be able[p], to do good to others. Be upon your guard, lest the king attack you in the night. There were many barbarians in the neighbouring village[15. 13]. They roused many partridges in the park.

20. He said that he would not remain[14. 3], unless they would give him money. Therefore we do not fear this, that we may not have enough to bestow upon our friends, but that we may not have friends enough to receive[q]. If you are taken within the city, you will be sold. The king says, that, if we go to him, he will treat us well. Let us not go against the Pisidians. If you go against the men, you will conquer[20. 14]. Deliver him up to the citizens to judge, and then to do[r] *with him* whatever they may please.

21. On this account we did not wait for you, that, if possible, we might cross[s], before the bridge[17. 22] should be occupied by

(h) *neither*, § 664. β. (i) *much money*. (j) Observe carefully the position of the words. (k) *lest they may run off*. (l) *having read the letter, advise me*. (m) *right hands*. (n) *the having been taken women*. (o) *went*. (p) *whatever you may be able*. (q) *to whom we may give*. (r) *having judged to do* (s) *if in any way we might be able to cross*.

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the enemy. He considered, how he might cross the river best and both conquer those before and suffer no evil from those behind.

22. They showed[a], that they regarded it of the utmost consequence, if they had made an engagement with any one, to observe it implicitly[b]. They inflicted punishment[37. 30] upon this *man*, in order that it might produce fear in others also. May the gods not allow the war!

23. They asked him, if he would give them money. The Greeks gave a lance to the Macronians.

24. He said, that he would sooner die, than deliver up his shield[24. 11]. We answered, that we would sooner die, than betray the exiles[37. 31]. If they gave, they would give for this *end*, that giving to us a smaller, they might not pay to you the larger sum[c]. He deliberated, whether[d] he should send another, or go himself to assist.

XX.

1. And another also stood[e] without the walls[35. 1]. Let one company stand among the trees. They said that two noble and good men were dead. They were not able to bury the dead[32. 21].

2. The women stood a long time and wept[f]. Those of the soldiers who stood around drove him away, and said that the sheep[31. 19] were public *property*. They answered[24. 21], that they thought they should find the robbers[14. 15] all dead.

3. Cleander, you know not, what you are doing. We are conscious to ourselves of having deceived Cyrus in every thing. The generals do not yet know the affair[24. 11].

4. For know, Persians, that you are senseless, if you suppose that your gold[21. 14] could prevail over our valor. For be well assured[g], O king, that we would choose freedom, in preference to[h] all the wealth[30. 14] which you possess[34. 2].

5. They wish to know, what would be done[i]. They were observing carefully, what the enemy would do. We knew that the Lacedæmonians occupied[j] the centre of the Grecian[39. 25] army. I fear that[k] this may take place. We feared that this might take place.

6. We were at a loss, what we should do; for we happened

(a) *exhibited themselves.* (b) *to falsify nothing.* (c) *the more.* (d) *if* (e) § 237. *a.* In verbs, in which some of the forms of the perfect and pluperfect active are nude, be careful in respect to the use of the different forms. (f) *standing wept.* (g) *know well.* (h) *instead of.* (i) §§ 608, 610. (j) *knew the L., that they occupied.* (k) *lest.*

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to be sitting, as honored *guests*, upon the seat nearest to the king. He sat down in the tent, and said that he would not rise up[35. 8]. Do not sit down.

7. You are lying down, as if it were permitted to sleep[20. 27] securely[14. 9]. The barbarians fled, whenever we pressed upon *them* vehemently. Let us lie down beside the river[15. 14].

XXI.

1. It seems necessary to march[l] as rapidly as we can[m]. It seemed to us, that we ought to consider, how we could march most securely. We must pursue forthwith[22. 24].

2. I must do every thing, that I may never be in the power of the king[n]. Virtue[40. 16] should be pursued by all[n]. We ought to say what we know.

XXII.

The Macronian leaps both high and nimbly, and flourishes his sword. After this, the Thracians went out, singing the Sitalcas. But they had received no harm. They bound the robber; and having fastened[o] him beside the horses, drove him on with both hands tied behind.

XXIII.

They asked the messenger, what the king said. He is acquainted with the Greek[p]. They bid farewell to tears[q]. The supper was served to[r] them reclining[40. 31] around[31. 13] the fountain[28. 15]. But Arystas, who was a terrible fellow to eat, said to the cupbearer, "Give the cup [said he] to Xenophon; for he seems[21. 5] to be already at leisure, while[s] I am not yet *so*."

XXIV.

I am conscious [to myself], that I have treated with neglect both gods and men. For I neither know how the wicked[20. 18] could escape by flight, nor into what darkness they could run for concealment. Whosoever is an enemy to the good, him no one[25. 19] could ever[t] deem happy.

(l) *that it is to be marched.* (m) §§ 592, 606. (n) Express these sentences variously, according to the models in the text. (o) *yoked.* (p) *understands to speak Greek.* (q) *they bid the weeping* [40. 7] *farewell.* (r) *was to.* (s) *but.* (t) *never.*

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VOCABULARY.

ἀ-

[ἀ-, an inseparable particle, commonly denoting *privation* or *negation*, and then called ἀ- *privative* (akin to ἄνευ, *without*). See § 325. a.]

Ἀβροζέλμης, -ου, *Abrozelmes*, interpreter to Seuthes.

ἀγαθός, -ή, -όν, *good; good in war, brave*. For its comparison, see § 160. See καλός.

Ἀγασίας, -ου, *Agasias*, a Stymphalian, one of the bravest of the Greek lochāgi.

ἀγγεῖον, -ου, *vessel* (for containing), *receptacle*.

[ἀγγέλλω, f. ἀγγελῶ, pf. ἤγγελκα (¶ 41, § 277. *a*), *to announce, carry* or *bring tidings*.]

ἄγγελος, -ου, ὁ (ἀγγέλλω), *messenger*. Der. ANGEL.

Ἀγίας, -ου, *Agias*, a Greek general from Arcadia, slain through the treachery of Tissaphernes.

ἀγορά, -ᾶς (ἀγείρω, *to assemble*), *place of assembly, market-place, market*.

ἄγριος, -α, -ον (ἀγρός, Lat. ager, *field*), *wild*.

ἄγω, f. ἄξω, pf. ἦχα (in composition), 2 a. ἤγαγον (§ 194. 3. N.), *to lead, conduct, bring* (by leading); *direct; ἡσυχίαν ἄγειν, to lead a life of quiet*.

ἀγών, -ῶνος, ὁ (ἄγω), *contest*. Der. AGONY.

ἀγωνίζομαι (ἀγών), f. -ίσομαι, pf. ἠγώνισμαι, *to contend, struggle, strive*. Der. AGONIZE.

αἴξ

ἀγωνοθέτης, -ου (ἀγών, τίθημι), *a judge of a contest*.

ἄδειπνος, -ον (ἀ-, δεῖπνον), *supperless*.

ἀδελφός, -οῦ, *brother*.

ἀδικέω (ἄδικος), f. -ήσω, pf. ἠδίκηκα, *to injure, wrong*.

ἄδικος, -ον (ἀ-, δίκη), *unjust, unprincipled*.

ἄδω, f. ᾄσομαι (§ 260), *to sing*.

ἀεί, *always, ever*.

ἀετός, -οῦ, ὁ, *eagle*.

Ἀθηναῖος, -ου, ὁ (Ἀθῆναι, *Athens*, chief city of Attica), *an Athenian*.

Ἀθήνησι, *at Athens*, prop. old dat. pl. of Ἀθῆναι (§ 320. 2).

ἆθλον, -ου, *prize* of a contest. Der. ATHLETE, ATHLETIC.

ἀθροίζω (ἀθρόος), f. -οίσω, *to collect, assemble*, trans.

ἀθρόος, -α, -ον, *thick together, in a body*.

ἀθυμία, -ας (ἄθῡμος), *dejection, despondency*.

ἄθῡμος, -ον (ἀ-, θῡμός, *spirit, courage*), *spiritless, disinclined*.

αἰγιαλός, -οῦ, ὁ, *beach*.

Αἰγύπτιος, -ου, ὁ (Αἴγυπτος, *Ægypt*), *an Ægyptian*.

αἰδήμων, -ον, g. -ονος (αἰδώς, *shame, modesty*), *modest*.

Αἰνιάν, -ᾶνος, ὁ, *an Ænianian*. The Ænianians were a tribe in southern Thessaly, occupying the upper valley of the Sperchius.

αἴξ, αἰγός, ὁ, ἡ, *goat*.

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αἱρέω, f. -ήσω, pf. ᾕρηκα, 2 a. εἷλον (§ 301. 1), *to take, capture*; Mid., *to take for one's self, choose.* See ἁλίσκομαι.

αἰσθάνομαι, f. αἰσθήσομαι, pf. ᾔσθημαι, 2 a. ἠσθόμην (§ 289), *to perceive.* Der. ÆSTHETIC.

αἰσχύνω (αἶσχος, *shame, disgrace*), f. -ὕνῶ, *to shame, disgrace*; Mid., *to be ashamed*; with acc., *to be ashamed before, to have respect for.*

αἰτέω, f. -ήσω, pf. ᾔτηκα, *to ask* for a thing, *demand.*

αἰχμάλωτος, -ον (αἰχμή, *point of a spear*, ἁλίσκομαι), *taken in war*; οἱ αἰχμάλωτοι, *prisoners of war*; τὰ αἰχμάλωτα, *things taken in war, prizes of war*, including both prisoners and booty.

ἀκούω, f. ἀκούσομαι, pf. ἀκήκοα (§ 269. 7), *to hear.* Der. ACOUSTICS.

ἄκρος, -α, -ον, *at the end* or *top*; ἡ ἄκρα, subst., *citadel*; τὸ ἄκρον, subst., *height* or *summit*; τὰ ἄκρα, *heights.*

ἀκτή, -ῆς (ἄγνῡμι, *to break*, from the breaking of the waves), *strand, shore.*

ἀλήθεια, -ας (ἀληθής), *truth.*

ἀληθεύω (ἀληθής), f. -εύσω, *to speak the truth.*

ἀληθής, -ές (ἀ-, λανθάνω, *to lie hid*), *true.*

ἁλίσκομαι, f. ἁλώσομαι, pf. ἐάλωκα and ἥλωκα, 2 a. ἐάλων and ἥλων (§ 301. 1), *to be captured* or *taken*; used as the passive of αἱρέω.

ἄλκιμος, -ον (ἀλκή, *valor*), *warlike, brave.*

ἀλλά, *but*; originally the neut. pl. of ἄλλος, and denoting that *different things* follow from those which have preceded. It expresses *opposition* more strongly than δέ.

ἀλλήλων (ἄλλος), *of one another, of each other.* See § 145, ¶ 23. C.

ἅλλομαι, f. ἁλοῦμαι (§ 277), *to leap.*

ἄλλος, -η, -ο (§ 97. 2), *other, another, else*; ἄλλῃ, dat. fem. as adv., *another way, elsewhere.*

ἄλλοτε (ἄλλος), *at another time.*

ἄλλως (ἄλλος), *in another way, otherwise.*

ἀλόγιστος, -ον (ἀ-, λογίζομαι), *in considerate, thoughtless.*

ἄλσος, -εος, τό, *sacred grove.*

ἅμα, *at the same time.*

ἅμαξα, -ης, *carriage, wagon* hence, *wagon-load.*

ἁμαξιτός, -όν (ἅμαξα), *for carriages*; ὁδὸς ἁμαξιτός, *a carriage-road.*

ἁμαρτάνω, f. ἁμαρτήσομαι, pf. ἡμάρτηκα, 2 a. ἥμαρτον (§ 289), *to err, miss.*

ἀμαχεί (ἀ-, μάχη), *without a battle.*

ἀμαχητί (ἀ-, μάχομαι), *without fighting* or *resistance.*

Ἀμβρακιώτης, -ου (Ἀμβρακία, *Ambracia*, a city in Epirus), *Ambraciot* or *Ambracian.*

ἀμελέω (ἀ-, μέλω), f. -ήσω, pf. ἠμέληκα, *to neglect, be careless of.*

ἄμπελος, -ου, ἡ, *vine.*

ἀμφί, *about*; akin to ἄμφω, and signifying originally *on both sides.*

ἀμφότερος, -α, -ον (ἄμφω), *both*; little used in the sing.

ἄμφω, -οῖν (§ 137. γ, ¶ 21), *both.*

ἄν, — 1. at the beginning of a clause, a shortened form of the conj. ἐάν, *if*; — 2. elsewhere, a particle expressing contingency, in connection with which a verb is usually translated into Eng. by the potential mode. See §§ 587, 588, 603 f, 606, 615. 2, 616. *b.*

ἀνά, prep., *up*; ἀνὰ κράτος, [up to one's strength] *with all speed, at full speed.*

ἀναβαίνω (ἀνά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go up ascend, mount, climb up.*

ἀνάβασις, -εως, ἡ (ἀναβαίνω), *ascent, expedition up* from the sea-coast into central Asia.

ἀναγιγνώσκω (ἀνά, γιγνώσκω, f

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γνώσομαι, pf. ἔγνωκα, 2 a. ἔγνων), *to read.*

ἀναγκάζω (ἀνάγκη), f. -άσω, *to compel, force.*

ἀνάγκη, -ης, *necessity.*

ἀνάγω (ἀνά, ἄγω, f. ἄξω, pf. ἦχα, 2 a. ἤγαγον), *to lead, carry,* or *bring up;* hence, *to bring upon the high sea*; Mid., *to put out to sea, set sail.*

ἀναθαῤῥέω (ἀνά, θαῤῥέω, f. -ήσω, pf. τεθάῤῥηκα), *to regain courage.*

ἀναιρέω (ἀνά, αἱρέω, f. -ήσω, pf. ἦρηκα, 2 a. εἷλον), *to take up;* Mid., *to take up* what is connected with one's self, as the bodies of friends for burial, food placed before one, &c.

ἀνακοινόω (ἀνά, κοινόω, f. -ώσω, *to make common,* from κοινός), *to communicate.*

ἀνακράζω (ἀνά, κράζω and 2 pf. κέκρᾱγα, *to cry,* f. pf. κεκράξομαι, 2 a. ἔκραγον, § 274. δ), *to raise a cry.*

ἀναμένω (ἀνά, μένω, f. μενῶ, pf. μεμένηκα), *to wait for.*

ἀναμιμνήσκω, (ἀνά, μιμνήσκω, f. μνήσω), *to remind;* Mid. and Pass., *to recollect, call to mind.*

Ἀναξίβιος, -ου, *Anaxibius,* a Spartan admiral.

ἀναπείθω (ἀνά, πείθω, f. πείσω, pf. πέπεικα), *to persuade, induce.*

ἀνατείνω (ἀνά, τείνω, *to stretch,* f. τενῶ, pf. τέτακα, § 268), *to stretch up, hold up.*

ἀνατέλλω (ἀνά, τέλλω, *to raise, rise,* f. τελῶ, a. ἔτειλα), *to rise,* of the sun.

ἀνελόμενος, 2 aor. mid. part. of ἀναιρέω.

ἄνεμος, -ου, ὁ, *wind.*

ἄνευ, *without;* opposed to σύν, *with.*

ἀνήρ, g. ἀνδρός (§ 106. 1), ὁ, *man,* in distinction from *woman; husband.* See ἄνθρωπος.

ἄνθρωπος, -ου, ὁ, ἡ, *man,* in distinction from *beast.* Ἀνήρ and ἄνθρωπος are distinguished from each other as *vir* and *homo* in Latin; the former signifying a MAN, in a more special or emphatic sense; and the latter, simply *one of the human race.* Hence the former usually implies *honor,* and the latter often *contempt.*

ἀνίστημι (ἀνά, ἵστημι, f. στήσω, pf. ἕστηκα), *to raise up, rouse;* in the intrans. forms, *to stand up, rise.* See ἵστημι.

ἀνίσχω (ἀνά, ἴσχω, prolonged form of ἔχω), *to rise,* of the sun.

ἀνόητος, -ον (ἀ-, νοέω, *to think*), *senseless.*

ἀνοίγω and ἀνοίγνῡμι (ἀνά, οἴγω, poet., *to open*), f. ἀνοίξω, pf. ἀνέῳχα, impf. ἀνέῳγον and later ἤνοιγον (§ 294), *to open.*

ἀντί, *over against, instead of.*

ἀντιτάττω (ἀντί, τάττω, f. τάξω, pf. τέταχα), *to arrange* or *draw up against.*

ἄνω (ἀνά), adv., *up, upwards.* Comp. ἀνωτέρω, sup. ἀνωτάτω.

ἀξίνη, -ης, *axe.*

ἄξιος, -α, -ον, *worthy of, worth; worthy, deserve.*

ἀξιόω (ἄξιος), f. -ώσω, pf. ἠξίωκα, *to think worthy, think fit, claim.*

ἀπαγγέλλω (ἀπό, ἀγγέλλω, f. -ελῶ, pf. ἤγγελκα), *to carry* or *bring back word* or *tidings, report.*

ἀπαγορεύω (ἀπό, ἀγορεύω, *to speak in public,* f. -εύσω), *to* [speak off from a thing] *give up, become exhausted.*

ἀπάγω (ἀπό, ἄγω, f. ἄξω, pf. ἦχα, 2 a. ἤγαγον), *to lead away.*

ἀπαντάω (ἀπό, ἀντάω, *to come opposite to*), f. -ήσω, commonly -ήσομαι, pf. ἀπήντηκα, *to meet.*

ἅπας, ἅπᾶσα, ἅπαν, g. ἅπαντος, ἁπάσης (ἅμα, πᾶς), *all together, the whole.*

ἄπειμι (ἀπό, εἶμι), *to go away, depart.*

ἀπελαύνω (ἀπό, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), *to drive away, to ride off* or *away.*

ἀπέρχομαι (ἀπό, ἔρχομαι, f. ἐλεύ-

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σομαι, pf. ἐλήλυθα, 2 a. ἦλθον), *to go away, depart.*

ἁπλόος, -όη, -όον, contr. ἁπλοῦς, -ῆ, -οῦν (ἅμα, -πλόος, § 138. 4), *simple, sincere.*

ἀπό, Lat. ab, *from.* In compos., *off, away, back.* See ἐξ.

ἀποβαίνω (ἀπό, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to step off, disembark.*

ἀποδείκνῡμι (ἀπό, δείκνῡμι, f. δείξω, pf. δέδειχα), *to show forth, appoint, express;* Mid., *to express one's opinion.*

ἀποδιδράσκω (ἀπό, διδράσκω, *to run*, f. δράσομαι, pf. δέδρᾱκα, 2 a. ἔδρᾱν, § 285), *to run away, to escape by stealth.*

ἀποδίδωμι (ἀπό, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to give back, pay.*

ἀποθνήσκω (ἀπό, θνήσκω, f. θανοῦμαι, pf. τέθνηκα, 2 a. ἔθανον), *to die off, die, be slain* or *put to death.*

ἀποκαίω (ἀπό, καίω, f. καύσω, pf. κέκαυκα), *to burn off, wither,* trans.

ἀποκλείω (ἀπό, κλείω, f. -σω), *to exclude, intercept.*

ἀποκόπτω (ἀπό, κόπτω, f. κόψω, pf. κέκοφα), *to cut* or *beat off.*

ἀποκρίνομαι (ἀπό, κρίνω), f. -κρινοῦμαι, pf. -κέκριμαι, *to answer, reply.*

ἀποκτείνω and ἀποκτίννῡμι (ἀπό, κτείνω, *to kill*, f. κτενῶ, pf. ἔκτονα, § 295), *to kill off, kill, slay, put to death.*

ἀπολείπω (ἀπό, λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἔλιπον), *to leave behind, desert.*

ἀπόλλῡμι (ἀπό, ὄλλῡμι, *to destroy*, f. ὀλέσω, commonly ὀλῶ, pf. ὀλώλεκα, § 295), *to destroy;* Mid. (2 a. ἀπωλόμην), *to perish;* 2 pf. ὄλωλα, intrans. as pres., *to be undone* or *lost.*

Ἀπόλλων, -ωνος (§§ 105. R., 107. N.), *Apollo*, one of the chief divinities of the Greeks, regarded as the patron of soothsaying, music, poetry, archery, &c.

ἀποπέμπω (ἀπό, πέμπω, f. πέμψω, pf. πέπομφα), *to send away* or *back, to send* (what is due).

ἀποπλέω (ἀπό, πλέω, f. πλεύσομαι or πλευσοῦμαι, pf. πέπλευκα), *to sail away.*

ἀπορέω (ἀ-, πόρος, *passage, way*), f. -ήσω, and ἀπορέομαι, f. -ήσομαι, *to be at a loss.*

ἀποσπάω (ἀπό, σπάω, *to draw*, f. σπάσω, pf. ἔσπακα, § 219), *to draw off, separate, withdraw,* trans.

ἀποστέλλω (ἀπό, στέλλω, f. στελῶ, pf. ἔσταλκα), *to send away* or *back.*

ἀποστερέω (ἀπό, στερέω, *to deprive*, f. στερήσω, pf. ἐστέρηκα), *to deprive, rob.*

ἀποτέμνω (ἀπό, τέμνω, f. τεμῶ, pf. τέτμηκα, 2 a. ἔτεμον and ἔταμον), *to cut off, intercept.*

ἀποτίνω (ἀπό, τίνω, *to pay, expiate*, f. τίσω, pf. τέτῑκα, § 278), *to pay back;* Mid. ἀποτίνομαι, f. -τίσομαι, *to take vengeance upon, requite, punish.*

ἀποφεύγω (ἀπό, φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἔφυγον), *to flee from, flee beyond reach, escape by flight.*

ἄρα (ἀρ-, *to fit*, § 285), *accordingly, then, therefore.* See § 673. a.

Ἀργεῖος, -ου, ὁ (Ἄργος, *Argos*, chief city of Argolis), *an Argive.*

ἀργύριον, -ου (dim. of ἄργυρος, *silver*), *silver-money, money.*

Ἀργώ, -όος, ἡ, *Argo*, the ship in which Jason sailed to Colchis in quest of the golden fleece.

ἀρετή, -ῆς, *virtue, valor.*

ἀρήγω, f. -ξω, *to succour, assist.*

Ἀριαῖος, -ου, *Ariæus*, commander of the Asiatics in the army of Cyrus.

ἀριθμός, -οῦ, ὁ, *number, amount.* Der. ARITHMETIC.

ἀριστάω (ἄριστον, *breakfast*), f. -ήσω, pf. ἠρίστηκα, *to breakfast.*

ἄριστος, *best, noblest*, sup. of ἀγαθός; neut. pl. ἄριστα, as adv., *best*, sup. of εὖ or καλῶς.

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Αρκαδικός, -ή, -όν (Ἀρκαδία, *Arcadia*, central province of the Peloponnesus), *Arcadian.*

Αρκάς, -άδος, ὁ, *an Arcadian.*

ἅρμα, -ατος, τό, *chariot.*

Αρμήνη, -ης, *Harmene*, a harbour of Sinope.

ἁρπάζω, f. ἁρπάσω, pf. ἥρπακα, *to snatch, snatch up.*

Αρτάοζος, -ου, *Artaozus*, a friend of Cyrus.

Ἀρταξέρξης, -ου, *Artaxerxes*, surnamed *Mnemon* from his great memory, eldest son of Darius Nothus, and his successor upon the throne of Persia.

Ἄρτεμις, -ιδος, *Diana*, sister of Apollo, goddess of the chase and of virginity.

ἄρτος, -ου, ὁ, *loaf* of bread.

Ἀρύστας, -ου, *Arystas*, an Arcadian, a great eater.

Ἀρχαγόρας, -ου, *Archagoras*, an exile from Argos, one of the Greek lochāgi.

ἀρχή, -ῆς (ἄρχω), *rule, government; province; beginning.*

ἄρχω, f. ἄρξω (§ 222. 1), *to take the lead, to rule, to command; to begin* (§ 350. R.); Mid., *to begin.* In the sense *to begin*, the active rather denotes *to begin for others to follow*, and the middle simply *to begin for one's self.* Der. ARCH-.

ἄρχων, -οντος, ὁ (prop. part. of ἄρχω), *commander, ruler.*

ἀσθενέω (ἀσθενής, *weak*), f. -ήσω, *to be weak, feeble*, or *sick.*

Ἀσία, -ας, *Asia*, the largest of the three grand divisions of the old world.

Ἀσιδάτης, -ου, *Asidates*, a rich Persian, taken and despoiled by Xenophon.

Ἀσιναῖος, -ου (Ἀσίνη, *Asine*, a town of Laconia), *an Asinæan.*

ἄσῑτος, -ον (ἀ-, σῖτος), *without food.*

ἀσκός, -οῦ, ὁ, *leathern bag, goatskin.*

ἄσμενος, -η, -ον, *glad, joyful.*

ἀσπάζομαι, f. -άσομαι, *to greet, embrace, take leave of.*

ἀσπίς, -ίδος, ἡ, *shield*, the large round shield of the Greeks.

ἀσφαλής, -ές (ἀ-, σφάλλομαι, *to stumble, fall, fail*), *safe, secure.*

ἀσφαλῶς (ἀσφαλής), *safely, securely.*

ἀταξία, -ας (ἀ-, τάττω), *disorder, want of discipline.*

αὖ, *again, on the other hand.*

αὐλίζομαι (αὐλή, *court-yard, lodging*), f. -ίσομαι, *to lodge.*

αὐλός, -οῦ, ὁ, *flute*, differing from that common with us, in having a mouth-piece, and a fuller tone.

αὐτίκα (αὐτός), *forthwith.*

αὐτόματος, -η, -ον (αὐτός, r. μα-, *to endeavour*), *self-moving; ἀπὸ τοῦ αὐτομάτου, of one's own motion* or *accord.* Der. AUTOMATON.

αὐτός, -ή, -ό, *very, same, self; ὁ αὐτός, the same;* in the oblique cases not beginning a clause, as the common pron. of the 3d pers. *him, her, it;* gen. αὐτοῦ [sc. τόπου or χωρίου, § 379], as adv., *there.* See §§ 149, 508 f.

αὑτοῦ, -ῆς, contr. from ἑαυτοῦ, -ῆς.

ἀφαιρέω (ἀπό, αἱρέω, f. -ήσω, pf. ᾕρηκα, 2 a. εἷλον), and oftener ἀφαιρέομαι, *to take away, deprive, rob.*

ἀφανής, -ές (ἀ-, φαίνω), *unseen, out of sight, invisible.*

ἀφίημι (ἀπό, ἵημι, f. ἥσω, pf. εἷκα, a. ἧκα), *to let loose.*

ἀφικνέομαι (ἀπό, ἱκνέομαι, *to come*, f. ἵξομαι, pf. ἷγμαι, 2 a. ἱκόμην, § 292), *to arrive, come to.*

ἀφιππεύω (ἀπό, ἱππεύω, *to ride*, f. -εύσω), *to ride off* or *back.*

ἀφίστημι (ἀπό, ἵστημι), f. ἀποστήσω, pf. ἀφέστηκα, 1 a. ἀπέστησα, 2 a. ἀπέστην, *to withdraw from*, trans.; in the intrans. forms, *to stand off from* or *aloof, withdraw, retire.*

Ἀχαιός, -οῦ, *an Achæan*, an inhabitant of Achaia, the northern province of the Peloponnesus.

ἄχθομαι, f. ἀχθέσομαι, a. ἠχθέσθην (§ 222. a), *to be vexed.*

Βαβυλών, -ῶνος, ἡ, *Babylon*, a cele-

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brated city upon the river Euphrates.

Βαβυλώνιος, -α, -ον (Βαβυλών), *Babylonian.*

βάθος, -εος, τό (βαθύς), *depth.*

βαθύς, -εῖα, -ύ, *deep.*

[βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην (§ 278), *to step, go.*]

βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον (§§ 223, 277. *a*), *to throw, cast.*

βαρβαρικός, -ή, -όν (βάρβαρος), *barbarian.*

βαρβαρικῶς (βαρβαρικός), *in the barbarian tongue, in Persian.*

βάρβαρος, -ον, *barbarian;* βάρβαρος, subst., *a barbarian,* a term applied by the Greeks to those of all nations except their own.

βασίλειος, -ον (βασιλεύς), *belonging to a king, royal;* τὸ βασίλειον [sc. δῶμα], and oftener τὰ βασίλεια, *palace.*

βασιλεύς, -έως, *king,* esp. applied by the Greeks, and often without the art. (§ 485. *a*), to the *King of Persia.*

βασιλεύω (βασιλεύς), f. -εύσω, *to reign.*

βασιλικός, -ή, -όν (βασιλεύς), *kingly, royal.*

Βέλεσυς, -υος, *Belesys,* a satrap of Syria.

βελτίων, *better,* and βέλτιστος, *best,* comp. and sup. of ἀγαθός.

βία, -ας, *force, violence.*

βίκος, -ου, ὁ, *jar.*

βίος, -ου, ὁ, *life.*

βοάω, f. βοήσομαι, *to cry out, call aloud.*

Βοιώτιος, -ου, ὁ, *a Bœotian,* an inhabitant of the Grecian province northwest of Attica.

βορέας, -ου, contr. βορρᾶς, -ᾶ (§ 94), BOREAS, *the north wind.*

βουλεύω (βουλή, *plan, counsel,* from βούλομαι), f. -εύσω, pf. βεβούλευκα, *to plan, counsel;* Mid., *to take counsel, deliberate, consider, purpose, resolve.*

βούλομαι, f. βουλήσομαι, pf. βεβούλημαι (§ 222. 2), *to will, be willing, wish.* See p. 68. c.

βοῦς, βοός, ὁ, ἡ (§ 112. 4), Lat. bos, *ox, cow.*

βραχύς, -εῖα, -ύ, *short,* βραχύ, as adv., *a short distance.*

Βυζάντιον, -ου, *Byzantium,* a city on the Thracian Bosphorus, now *Constantinople.*

γαλήνη, -ης, *a calm.*

γάρ, conj., *for;* never the first word in its clause (§ 673. *a*), but usually the second.

γέ, *at least, certainly, surely;* a particle, whose chief use is to add emphasis or force to the word preceding. See § 673. *a.*

γείτων, -ονος, ὁ, ἡ, *neighbour.*

γελάω, f. -άσομαι, a. ἐγέλασα (§ 219. *a*), *to laugh.*

γέλως, -ωτος, ὁ (γελάω), *laughter.*

γέμω, used only in pres. and impf., *to be full of.*

γενεά, -ᾶς (γίγνομαι), *birth.*

γέρρον, -ου, *a wicker shield* (of osier, covered with ox-hide).

γεύομαι, f. γεύσομαι, pf. γέγευμαι, *to taste.* The act. γεύω is causative, *to make to taste, give* one *a taste of.*

γέφῡρα, -ας, *bridge.*

γῆ, γῆς (contr. from γάα), *earth, land.*

γίγνομαι, f. γενήσομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγενόμην (§ 286), *to come to be, become, be born, take place, be, come.* The general distinction between εἰμί and γίγνομαι is the same as, in Eng., between *be* and *become.*

γιγνώσκω, f. γνώσομαι, pf. ἔγνωκα, 2 a. ἔγνων (§ 285), Lat. nosco, *to* KNOW, *understand, determine, judge.*

Γλοῦς, Γλοῦ (§ 126. 2), *Glus,* a son of the Ægyptian Tamos, and a favorite officer of Cyrus.

γνώμη, -ης, *judgment, opinion.*

γόνυ, γόνατος, τό (§ 103. N.), *knee.*

γράμμα, -ατος, τό (γράφω), *letter.* Der. GRAMMAR.

γράφω, f. -ψω, pf. γέγραφα (¶ 36), *to write.*

γυμνάζω (γυμνός, *naked,* from the Greek habit of engaging in ex-

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ercise naked), f. -άσω, *to exercise, train.* Der. GYMNASTICS.

γυνή, γυναικός (§ 101. γ), *woman, wife.*

δακρύω (δάκρυ, *tear*), f. -ύσω, *to weep.*

δαρεικός, -οῦ, ὁ (Δαρεῖος), *daric*, a Persian gold coin, = about $ 4.00.

Δαρεῖος, -ου, *Darius*, surnamed Nothus, king of Persia, natural son of Artaxerxes Longimănus, and father of Artaxerxes Mnemon and Cyrus.

δασμός, -οῦ, ὁ (δαίομαι, *to divide*), *tribute.*

δέ, *but, and; on the other hand, also* (§ 657. γ); the common particle of *contradistinction*, intermediate in its force between the copulative καί, *and*, and the adversative ἀλλά, *but*. Καί *unites* without implying distinction; while δέ implies some *distinction*, and ἀλλά not only *distinction*, but *opposition*. Δέ, like μέν (which see), is usually the second word in its clause, never the first (§ 673. α).

δέδοικα and δέδια, f. (epic) δείσομαι, a. ἔδεισα (¶ 58, §§ 237, 282), *to be afraid, fear.*

δεῖ, see δέω, *to need.*

δείκνῡμι and δεικνύω, f. δείξω, pf. δέδειχα (¶ 52, § 294), *to point out, show.*

δείλη, -ης, *evening, afternoon.*

δεινός, -ή, -όν (δέος, *fear*), *terrible.*

δειπνέω (δεῖπνον), f. δειπνήσω, pf. δεδείπνηκα, *to sup, take one's supper.*

δεῖπνον, -ου, *supper.*

δέκα, indecl., *ten.*

δεκαπέντε, indecl., *fifteen.*

δένδρον, -ου (§ 124. β), *tree.*

δεξιός, -ά, -όν, Lat. dexter, *right* (as opposed to left), *on the right;* ἡ δεξιά [sc. χείρ], *the right hand;* τὸ δεξιόν [sc. κέρας], *the right wing* of an army.

Δέξιππος, -ου, *Dexippus*, a Laconian in the army of Cyrus, who proved false to his fellow-soldiers.

δέρμα, -ατος, τό (δέρω, *to flay*), *skin, hide.*

δεσπότης, -ου (§ 742), *master.* Der. DESPOT.

δεῦρο, *hither.*

δεύτερος, -α, -ον (δύο), *second.*

δέχομαι, f. δέξομαι, pf. δέδεγμαι, *to receive, take.*

δέω and rarely δίδημι, f. δήσω, pf. δέδεκα (§§ 219, 284), *to bind, tie up.*

δέω, f. δεήσω, pf. δεδέηκα (§ 222. 3), *to need;* commonly impers. in the Act., δεῖ, *there is need, it is necessary*, f. δεήσει, &c.; Mid. δέομαι, f. δεήσομαι, pf. δεδέημαι, a. ἐδεήθην, *to need, want, desire, beg, entreat, request.*

δή (a shorter and weaker form of ἤδη, *now*, and used, like our unemphatic *now*, without any distinct reference to time), *now, then, so, indeed.* See § 673. α.

δῆλος, -η, -ον, *evident, manifest.*

δηλόω (δῆλος), f. -ώσω, pf. δεδήλωκα (¶ 47), *to manifest, show.*

δημόσιος, -α, -ον (δῆμος, *people*), *belonging to the people, public.*

διά, *through;* w. gen., more literally, *through* place, time, &c.; w. acc., *through means of, on account of, by reason of.*

διαβαίνω (διά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go through* or *across, to cross.*

διαβάλλω (διά, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to traduce, slander, accuse falsely.*

διαδίδωμι (διά, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to distribute.*

διαζεύγνῡμι (διά, ζεύγνῡμι, f. ζεύξω), *to disjoin, part, separate.*

διακινδυνεύω (διά, κινδυνεύω, *to risk*, f. -εύσω), *to risk throughout, expose one's self.*

διακλάω (διά, κλάω, *to break*, f. κλάσω), *to break in pieces, break up.*

διακόσιοι, -αι, -α (δίς, ἑκατόν), *two hundred.*

διαλαμβάνω (διά, λαμβάνω, f. λήψο-

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μαι, pf. εἴληφα, 2 a. ἔλαβον), *to take each his share of* a thing, *divide* (as a company among themselves).

διαλέγομαι (διά, λέγω), f. διαλέξομαι, pf. διείλεγμαι, a. διελέχθην, *to converse.* Der. DIALOGUE.

διάνοια, -ας (διά, νόος), *thought, design.*

διαπλέω (διά, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail across.*

διαῤῥιπτέω (διά, ῥιπτέω, f. ῥίψω, pf. ἔῤῥῖφα), *to throw* [through a company] *about, distribute* by throwing.

διασημαίνω (διά, σημαίνω, f. -ανῶ), *to signify, indicate, make known.*

διαστρέφω (διά, στρέφω, f. στρεψῶ), *to scatter abroad, disperse.*

διατάττω (διά, τάττω, f. τάξω, pf. τέταχα), *to arrange, draw up* in order of battle, *set in order.*

διατίθημι (διά, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to dispose;* Mid., *to dispose of* (for one's self, especially by sale).

διατρίβω (διά, τρίβω, *to rub, wear,* f. τρίψω, pf. τέτριφα), *to* [wear through] *spend* time, *delay, tarry.*

διαφαίνω (διά, φαίνω, f. φανῶ, pf. πέφαγκα), *to show through;* Mid., *to appear* or *shine through.*

διδάσκω, f. διδάξω, pf. δεδίδαχα (§ 285), *to teach.* Der. DIDACTIC.

δίδημι, see δέω, *to bind.*

δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα (¶ 51), *to give, present.*

διελαύνω (διά, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), *to ride through.*

διέρχομαι (διά, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), *to go through, pass over; go abroad.*

διέχω (διά, ἔχω, f. ἕξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), *to* [hold apart] *be distant.*

δικαίως (δίκαιος, *just,* from δίκη), *justly, with good reason.*

δίκη, -ης, *justice, punishment.*

διπλόος, -όη, -όον, contr. διπλοῦς, -ῆ, -οῦν (δίς, -πλόος, § 138. 4) *double.*

[δίς (δύο), *twice.*]

διστχίλιοι, -αι, -α (δίς, χίλιοι), *two thousand.*

δίφρος, -ου, ὁ (δίς, φέρω), *seat* (prop. for *two*).

διωκτέος, -α, -ον (διώκω), *to be pursued.*

διώκω, f. -ξω and -ξομαι, *to pursue chase.*

δοκέω, f. δόξω (§ 288), *to seem appear; think.* Impers. δοκεῖ, *it seems, appears,* f. δόξει.

δοράτιον, -ου (dim. of δόρυ), *a small spear, javelin.*

δόρυ, δόρατος (§ 103. N.), *spear.*

δουλεύω (δοῦλος, *slave*), f. -εύσω, pf. δεδούλευκα, *to be a slave.*

δουπέω (δοῦπος, *din*), f. -ήσω, *to make a din.*

Δρακόντιος, -ου, *Dracontius,* a Spartan exile, chosen by the Greeks to superintend the games celebrated on account of their safe return to the sea-coast.

δραμεῖν, 2 a. infin. of τρέχω.

δρόμος, -ου, ὁ (τρέχω), *running, race.*

δύναμαι, f. δυνήσομαι, pf. δεδύνημαι, a. ἐδυνήθην, ἠδυνήθην (§ 189. 1), and ἐδυνάσθην, *to be able, can.*

δύναμις, -εως, ἡ (δύναμαι), *power.* Der. DYNAMIC.

δύνω and δύομαι, f. δύσομαι, pf. δέδῦκα, 2 a. ἔδῦν (§ 278), *to enter, put on* one's self; of the sun, *to set.*

δύο, δυοῖν (§ 137. γ), Lat. duo, *two.*

δυσμή, -ῆς (δύνω), *setting* (of the sun), scarce used except in the plur.

ἐάν (εἰ, ἄν), contr. ἤν and ἄν, *if,* used w. subj. (§ 603); ἐὰν μή, *if not, unless.*

ἑαυτοῦ, -ῆς, contr. αὑτοῦ, -ῆς (¶ 23. B, § 144), *of himself, herself,* or *itself.*

ἐάω, f. -άσω, pf. εἴᾶκα, *to permit,* ἐάω χαίρειν, *to bid farewell to, let alone.*

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ἐγγύς, *near*. For its comparison, see § 163. β.

ἐγώ, ἐμοῦ or μοῦ (¶ 23), Lat. ego, *I*. See p. 73. j.

ἔγωγε (ἐγώ, γέ, §§ 328. b, 732. d. δ), *I at least, I surely, I* (more emphatic than ἐγώ).

ἐθέλω, f. -ήσω, pf. ἠθέληκα (§ 222. 2), *to wish, will, be willing*. See p. 68. c.

εἰ, *if*, used w. ind. and opt. (§ 603); εἰ μή, *if not, unless*.

εἰδέναι, εἰδώς, inf. and part. of οἶδα.

εἶδον, 2 a. of ὁράω.

εἰκάζω (εἰκός), f. -άσω, impf. εἴκαζον and ᾔκαζον (§ 188. N.), *to liken, conjecture*.

εἰκός, -ότος (neut. part. of the perf. εἴκα), *likely, probable*.

εἴκοσι(ν, § 66. α), indecl., *twenty*.

εἶλον, 2 a. of αἱρέω.

εἰμί, f. ἔσομαι, impf. ἦν (¶ 55, § 230), *to be*. See γίγνομαι.

εἶμι, impf. ᾖειν (¶ 56, § 231), *to go, come*. See § 301. 3.

εἶπον, *said*, 2 aor., and εἴρηκα, pf. associated with φημί (¶ 53, § 301. 7).

εἰς (ἐν, § 648. γ), *into; to; against, upon; for, in respect to; to the number of*. In expressing *motion to*, εἰς is the common prep. with names of *places*, and πρός or παρά with names of *persons* (παρά expressing more precisely *to the side* or *vicinity of*, as *to the court of a monarch*).

εἷς, μία, ἕν, g. ἑνός, μιᾶς (¶ 21, § 137. β), *one;* used more strictly as a numeral than *one* in Eng.

εἰσβάλλω (εἰς, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to throw one's self into, enter into*.

εἰσβολή, -ῆς (εἰσβάλλω), *entrance*.

εἰσδύνω and εἰσδύομαι (εἰς, δύνω and δύομαι, f. δύσομαι, pf. δέδῦκα, 2 a. ἔδῦν), *to enter into*.

εἶσειμι (εἰς, εἶμι), *to go into* or *in, enter*.

εἰσέρχομαι (εἰς, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), *to come into* or *in, enter*.

εἰσπλέω (εἰς, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail into*.

εἰσφέρω (εἰς, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον), *to bring into* or *in*.

εἴσω (εἰς), *within*.

εἶτα (εἰ τά, *if those things* are), *then, in that case*.

εἴτε . . εἴτε (εἰ, τέ), *whether . . or*.

εἰώθα (§ 297), plup. εἰώθειν, *to be accustomed* or *wont*.

ἐκ, see ἐξ.

ἕκαστος, -η, -ον, *each*.

ἑκατέρωθεν (ἑκάτερος, *each of two*), *from each side, on both sides*.

ἑκατόν, indecl., *one hundred*.

ἐκβάλλω (ἐξ, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to cast out*.

ἔκγονος, -ον (ἐκ, γίγνομαι), *born from; τὰ ἔκγονα, offspring, young*.

ἐκδέρω (ἐξ, δέρω, *to flay*, f. δερῶ, a. ἔδειρα, § 259. a), *to flay*.

ἐκδίδωμι (ἐξ, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to give forth, deliver up*.

ἐκεῖ, *there*.

ἐκεῖνος, -η, -ο (ἐκεῖ), *that*, pl. *those;* as pers. pron., *he, she, it*. See §§ 97. 2, 502, 512 f.

ἐκεῖσε (ἐκεῖ), *thither*.

ἐκκλησία, -ας (ἐκκαλέω, *to call forth*), *an assembly* (prop. called forth by a crier).

ἐκκλίνω (ἐξ, κλίνω, *to bend*, f. κλῖνῶ), *to turn aside* or *away, give way*.

ἐκλείπω (ἐξ, λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἔλιπον), *to forsake, desert*. Der. ECLIPSE.

ἐκπίνω (ἐξ, πίνω, f. πίομαι, pf. πέπωκα, 2 a. ἔπιον), *to drink off* or *up*.

ἐκπλέω (ἐξ, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail forth*.

ἐκπορίζω (ἐξ, πορίζω, *to supply*, f. -ίσω), *to provide*.

ἐκτρέπω (ἐξ, τρέπω, f. -ψω, pf. τέτροφα and τέτραφα), *to turn out of* or *aside*, trans.; Mid., *to turn aside*, intrans.

ἐκφέρω (ἐξ, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον),

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to carry out (esp. a corpse for burial).

ἐλαύνω, f. ἐλάσω, ἐλῶ, pf. ἐλήλακα (§ 278), *to drive, ride.*

ἐλεῖν, 2 a. inf. of αἱρέω.

ἐλευθερία, -ας (ἐλεύθερος), *freedom, liberty.*

ἐλεύθερος, -α, -ον, *free.*

ἐλθεῖν, 2 a. inf. of ἔρχομαι.

ἕλκω, f. -ξω, impf. εἷλκον (§§ 189. 3, 298), *to draw, draw up.*

Ἑλλάς, -άδος, ἡ (Ἕλλην), *Greece.*

Ἕλλην, -ηνος, ὁ, *a Greek.*

ἑλληνίζω (Ἕλλην), f. -ίσω, *to speak Greek.*

Ἑλληνικός, -ή, -όν (Ἕλλην), *Grecian, Greek.*

Ἑλληνικῶς (Ἑλληνικός), *in Greek.*

Ἑλληνίς, -ίδος, ἡ (Ἕλλην, § 134), adj., *Grecian.*

ἐμαυτοῦ, -ῆς (¶ 23. B, § 144), *of myself.*

ἐμβαίνω (ἐν, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go into* or *on board, embark.*

ἐμβάλλω (ἐν, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to throw* or *put in* or *upon, insert, inflict.*

ἐμβιβάζω (ἐν, βιβάζω, *to cause to go*, f. -άσω), *to put on board* a vessel, *make* one *embark.*

ἐμοῦ, ἐμοί, ἐμέ, oblique cases of ἐγώ.

ἐμός, -ή, -όν (ἐγώ, ἐμοῦ), *my, mine.*

ἔμπειρος, -ον (ἐν, πεῖρα, *trial*), *experienced in, acquainted with.*

ἐμπίπτω (ἐν, πίπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἔπεσον), *to fall into, rush* or *throw one's self into.*

ἔμπλεως, -ων (ἐν, πλέως, § 135), *full.*

ἐμπόριον, -ου (ἔμπορος, *trader*), EMPORIUM, *mart.*

ἔμπροσθεν (ἐν, πρόσθεν), *in front, before, previously.*

ἐν, Lat. in, *in; within, among; at; on, upon;* in composition, often *into.*

ἐναντίος, -α, -ον (ἐν, ἀντί), *over against, opposite, opposed to, contrary;* οἱ ἐναντίοι, *the enemy.*

ἔνδον (ἐν), *within.*

ἐνδύνω and ἐνδύομαι (ἐν, δύνω and δύομαι, f. δύσομαι, pf. δέδῦκα, 2 a. ἔδῦν), *to put on* one's self.

ἔνειμι (ἐν, εἰμί, f. ἔσομαι), *to be in.*

ἕνεκα, *on account of, for the sake of.*

ἔνθα (ἐν), *there, here; where; thereupon.*

ἔνι, see Notes on Less. XV. 9.

ἐνιαυτός, -οῦ, ὁ, *year.*

ἐνίοτε (ἔνι, ὅτε, § 523. *a*), *some times.*

ἐννοέω (ἐν, νοέω, *to think*, f. -ήσω pf. νενόηκα, from νόος), *to consider, reflect upon.*

ἐνταῦθα (emphatic form of ἔνθα, and more frequent in prose, ¶ 63), *there, here; thereupon. hereupon, upon this.*

ἐντείνω (ἐν, τείνω, *to stretch*, f. τενῶ, pf. τέτακα, § 268), *to* [stretch out upon] *inflict* (blows).

ἐντεῦθεν (emphatic form of ἔνθεν, *thence*, ¶ 63), *thence, hence; thenceforth; hereupon.*

ἐντίθημι (ἐν, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to put into* or *on board.*

ἐντῖμως (ἔντῖμος, *honored*, from ἐν and τιμή), *in honor.*

ἐντυγχάνω (ἐν, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον), *to happen upon, meet with, find.*

ἐνύπνιον, -ου (ἐν, ὕπνος, *sleep*), *dream.*

ἐξ (before a cons. ἐκ, § 68. 1) *out of, from.* Ἀπό expresses the simple idea of *from*, or *from the surface;* while ἐξ denotes *from the interior*, or *from within;* and παρά, *from the vicinity*, or *from beside.* In composition, ἐξ sometimes simply strengthens the meaning, by expressing the *carrying out* of the action.

ἕξ, indecl., *six.*

ἐξαγγέλλω (ἐξ, ἀγγέλλω, f. ἀγγελῶ, pf. ἤγγελκα), *to bring out word.*

ἐξαίφνης, *suddenly, on a sudden.*

ἑξακισχίλιοι, -αι, -α (ἑξάκις, *six times*, χίλιοι), *six thousand.*

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ἑξακόσιοι, -αι, -α (ἕξ, ἑκατόν), *six hundred.*

ἐξαπατάω (ἐξ, ἀπατάω, *to deceive*, f. -ήσω), *to deceive, cheat.*

ἐξαπίνης, softer form for ἐξαίφνης.

ἔξειμι (ἐξ, εἰμί), only used in the impers. ἔξεστι, *it is permitted, possible*, or *in one's power*, f. ἐξέσται, &c.

ἔξειμι (ἐξ, εἶμι), *to go out.*

ἐξελαύνω (ἐξ, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), *to ride forth, march, advance;* used of the leader of an expedition.

ἐξέρχομαι (ἐξ, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), *to come* or *go out* or *forth.*

ἔξοδος, -ου, ἡ (ἐξ, ὁδός), *going forth, excursion.* Der. EXODUS.

ἔξω (ἐξ), *without* (opposed to *within*).

ἑορτή, -ῆς, *festival, feast.*

ἐπαινέω (ἐπί, αἰνέω, *to praise*, f. -έσω, pf. ᾔνεκα), *to praise, commend.*

ἐπάν (ἐπεί, ἄν), *after that, when.*

ἐπεί (ἐπί), *after that, when, since.*

ἐπειδάν (ἐπειδή, ἄν), *when now, when.*

ἐπειδή (ἐπεί, δή), *since now, since.*

ἔπειμι (ἐπί, εἶμι), *to come upon* or *on, advance.*

ἔπειτα (ἐπεὶ τά, *since those things* are), *thereupon, then, afterwards, in the second place.*

ἐπερωτάω (ἐπί, ἐρωτάω, f. ἐρωτήσω and ἐρήσομαι, pf. ἠρώτηκα, 2 a. m. ἠρόμην), *to ask* or *question further.*

ἐπί, *upon:* w. gen. *upon* (rest strictly upon), *on board of:* w. dat., *upon* (rest upon, but less strictly than w. gen.); *at, by; for; over; dependent upon, in the power of; in addition to:* w. acc., *upon* (motion upon); *against, to.*

ἐπιβουλεύω (ἐπί, βουλεύω, f. -εύσω, pf. βεβούλευκα), *to plun* or *plot against, to plot.*

ἐπιβουλή, -ῆς (ἐπί, βουλή, *plan, counsel*), *plot.*

ἐπιδείκνῡμι (ἐπί, δείκνῡμι, f. δείξω, pf. δέδειχα), *to exhibit;* Mid., *to exhibit* one's self, or what belongs to one's self.

ἐπιθυμέω (ἐπί, θῡμός, *spirit*), f. -ήσω, *to* [set one's heart upon a thing] *desire.*

ἐπίκειμαι (ἐπί, κεῖμαι, f. κείσομαι), *to press upon,* as an enemy.

ἐπικούρημα, -ατος, τό (ἐπικουρέω, *to aid, protect*), *protection.*

ἐπικράτεια, -ας (ἐπί, κρατέω), *power over, dominion.*

ἐπιλέγω (ἐπί, λέγω, f. λέξω), *to say in addition* or *also.*

ἐπιλείπω (ἐπί, λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἔλιπον), *to fail, be wanting to.*

ἐπιμελέομαι (ἐπί, μέλω), f. -ήσομαι, pf. ἐπιμεμέλημαι, *to take care of, observe carefully.*

ἐπιορκέω (ἐπί, ὅρκος), f. -ήσω, *to swear falsely, perjure one's self.*

ἐπίῤῥυτος, -ον (ἐπί, ῥέω), *well-watered.*

ἐπίσταμαι, f. ἐπιστήσομαι, impf. ἠπιστάμην, *to understand, know, be assured.*

ἐπιστολή, -ῆς (ἐπιστέλλω, *to send to*), EPISTLE, *letter.*

ἐπιτήδειος, -α, -ον (ἐπιτηδές, *on purpose*), *suitable, serviceable;* τὰ ἐπιτήδεια, *the necessaries of life, provisions, supplies.*

ἐπιτίθημι (ἐπί, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to put upon, inflict;* Mid., *to throw one's self upon, fall upon, attack.*

ἐπιτυγχάνω (ἐπί, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον), *to happen upon, meet with, find.*

ἐπιφαίνω (ἐπί, φαίνω, f. φανῶ, pf. πέφαγκα), *to show upon* or *forth;* Mid., *to show one's self* or *appear,* especially for an attack *upon* another.

ἐπίχαρις, -ι, g. -ιτος (ἐπί, χάρις, *grace*), *pleasing, agreeable.*

ἐπιχειρέω, f. -ήσω (ἐπί, χείρ), *to* [put one's hand to a thing] *undertake, attempt.*

ἕπομαι, f. ἕψομαι, impf. εἱπόμην, 2 a. ἑσπόμην (§ 300), *to follow.*

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ἑπτά, indecl., *seven*.

ἑπτακόσιοι, -αι, -α (ἑπτά, ἑκατόν), *seven hundred*.

Ἐπύαξα, -ης, *Epyaxa*, wife of Syennesis, king of Cilicia.

ἐργάζομαι (ἔργον), f. -άσομαι, pf. εἴργασμαι, *to work*.

ἔργον, -ου, *work*.

ἐρημία, -ας (ἔρημος), *solitude, loneliness*.

ἔρημος, -ον, *deserted, desert, uninhabited*.

ἑρμηνεύς, -έως, ὁ (Ἑρμῆς, *Mercury*, the god of speech, and messenger of the gods), *interpreter*.

ἐῤῥωμένως (ἐῤῥωμένος, *strong, resolute*), *strongly, resolutely*.

ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον, *to come, go*. See § 301. 3.

ἐρῶ, see φημί.

ἐρωτάω, f. ἐρωτήσω and ἐρήσομαι, pf. ἠρώτηκα, 2 a. m. ἠρόμην (§ 298), *to ask* for information, *question*.

ἐσθίω, f. ἔδομαι, pf. ἐδήδοκα, 2 a. ἔφαγον (§ 298), *to eat*.

ἔσχατος, -η, -ον (ἐξ, § 161. 2), *uttermost, extreme, last*.

Ἐτεόνικος, -ου, *Eteonicus*, a Spartan officer at Byzantium.

ἕτερος, -α, -ον (§ 316. 2), *other* of two: *one* of two, § 542. γ.

ἔτι, *still, yet, more, longer*.

ἕτοιμος, -η, -ον, *ready*.

ἔτος, -εος, τό, *year*.

εὖ, *well*.

εὐδαιμονίζω (εὐδαίμων), f. -ίσω, *to think* or *deem happy, congratulate*.

εὐδαίμων, -ον, g. -ονος (εὖ, δαίμων, *fortune*), *happy, prosperous*.

εὐθύς, *straightway, immediately*.

Εὐκλείδης, -ου, *Euclides*, a soothsayer from Phlius, and a friend of Xenophon.

εὔνοια, -ας (εὔνοος), *good-will, affection*.

εὔνοος, -οον, contr. εὔνους, -ουν (εὖ, νόος), *well-disposed, kind*.

εὑρίσκω, f. εὑρήσω, pf. εὕρηκα, 2 a. εὗρον or ηὗρον (§ 296), *to find*.

εὖρος, -εος, τό (εὐρύς), *width, breadth*.

εὐρύς, -εῖα, -ύ, *wide, broad*.

εὐταξία, -ας (εὖ, τάττω), *good order* or *discipline*.

εὐτυχέω (εὐτυχής, *fortunate*), f. -ήσω, pf. εὐτύχηκα (§ 193. III.) *to succeed, be successful*.

εὐτύχημα, -ατος, τό (εὐτυχέω), *success*.

Εὐφράτης, -ου, *the Euphrates*, a celebrated river of western Asia.

εὐώνυμος, -ον (εὖ, ὄνομα), *left* (opposed to *right*); τὸ εὐώνυμον [sc. κέρας], *the left wing* of an army.

Ἔφεσος, -ου, ἡ, *Ephesus*, an Ionian city upon the western coast of Asia Minor, having a celebrated temple of Diana.

ἐφίστημι (ἐπί, ἵστημι, f. στήσω, pf. ἕστηκα), *to stop*, trans.; in the intrans. forms, *to stand by; to stop*, intrans.

ἐχθρός, -ά, -όν, *hostile, inimical; ὁ ἐχθρός, foe*.

ἐχυρός, -ά, -όν (ἔχω), *strong* (easily held *or* defended), *secure*.

ἔχω and ἴσχω, f. ἕξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον, *to have, hold, occupy*. See § 300.

ἕως, ἕω, ἡ (§§ 97. 3, 98), *dawn, morning*.

ἕως, *while, whilst; until*.

ζάω, f. ζήσω, *to live*. See §§ 33. *a*, 280. γ.

ζευγηλατέω (ζευγηλάτης), f. -ήσω, *to drive a team*.

ζευγηλάτης, -ου (ζεῦγος, ἐλαύνω), *teamster*.

ζεύγνῡμι, f. ζεύξω (§ 294), *to yoke, join, connect*.

ζεῦγος, -εος, τό (ζεύγνῡμι), *a yoke* of oxen or other animals.

Ζεύς, Διός (¶ 16), *Jupiter*, king of the gods.

ζητέω, f. -ήσω, *to seek*.

ζυμίτης, -ου, ὁ (ζύμη, *leaven*), adj. *leavened*.

ζώνη, -ης (ζώννῡμι, *to gird*), *girdle*, ZONE.

ἤ, *or; than; ἤ . . ἤ, either . . or*.

ᾗ (dat. fem. of ὅς, § 421. β), *where*.

ἡγεμών, -όνος, ὁ (ἡγέομαι), *guide, leader*.

ἡγέομαι (ἄγω), f. -ήσομαι, pf. ἥγη-

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μαι, *to lead, take the lead, lead the way; to guide, conduct; to think.*

ἦδειν, *see* οἶδα.

ἡδέως (ἡδύς), *with pleasure, cheerfully, gladly.*

ἤδη, *already, now.*

ἥδομαι, f. ἡσθήσομαι, a. ἥσθην, *to be pleased.*

ἡδύς, -εῖα, -ύ (ἥδομαι), *sweet, pleasant, agreeable.* Comp. ἡδίων, sup. ἥδιστος.

ἥκω, f. ἥξω, *to come, have come.* See § 579. ζ.

ἠλίθιος, -α, -ον, *foolish, silly, senseless.*

ἡλικία, -ας (ἡλίκος, *how old*), *time of life, age.*

ἡλικιώτης, -ου (ἡλικία), *an equal in age.*

ἥλιος, -ου, ὁ, *the sun.*

ἡμεῖς, *we*, plur. of ἐγώ.

ἠμελημένως (ἠμελημένος, pf. part. of ἀμελέω), *carelessly, negligently.*

ἡμέρα, -ας, *day.*

ἡμέτερος, -α, -ον (ἡμεῖς), *our.*

ἡμίβρωτος, -ον (ἥμισυς, βιβρώσκω, *to eat*), *half-eaten.*

ἡμιδεής, -ές (ἥμισυς, δέω), *wanting half, half full.*

ἥμισυς, -εια, -υ, Lat. semis, *half.*

ἤν, contr. from ἐάν, *if.*

ἡνίκα (¶ 63), *when;* more specific than ὅτε.

Ἡρακλέης, -έεος, contr. Ἡρακλῆς, -έους (§ 115. β), *Hercules*, son of Jupiter and Alcmēne, the most famous of the Greek heroes.

Ἡράκλεια, -ας (Ἡρακλῆς), *Heraclēa*, a city of Bithynia on the Pontus Euxīnus.

Ἡρακλείδης, -ου, *Heraclides*, a Greek from Maronēa in Thrace, an unprincipled agent of Seuthes.

ἡσυχία, -ας (ἥσυχος, *still, quiet*), *stillness, quiet.*

ἡττάομαι (ἧττων, *inferior*), f. -ηθήσομαι and -ήσομαι, pf. ἥττημαι, *to be inferior, to be vanquished.*

θάλαττα, -ης, *the sea.*

θαμινά (neut. pl. of θαμινός, *frequent*), *frequently.*

θάνατος, ου, ὁ (θνήσκω, f. θανοῦμαι) *death.*

θάπτω, f. θάψω (§ 272), *to bury.*

θαῤῥαλέως (θαῤῥαλέος, *confident*, from θάῤῥος), *confidently, with confidence, with good courage.*

θάῤῥέω (θάῤῥος, *courage*), f. -ήσω, pf. τεθάῤῥηκα, *to be of good courage, have no fear.*

θάττων, comp. of ταχύς.

θαυμάζω (θαῦμα, *wonder*), f. -άσω, oftener -άσομαι, pf. τεθαύμακα, *to wonder, wonder at, admire.*

θαυμάσιος, -α, -ον (θαῦμα), *wonderful.*

θέλω (a shorter form for the more common ἐθέλω), f. -ήσω, *to wish, will, be willing.*

θεός, -οῦ, ὁ, ἡ, Lat. deus, *god, deity.*

Θετταλός, -οῦ, *a Thessalian*, an inhabitant of the fertile but rude province in the northeast of Greece.

θέω, f. θεύσομαι (§ 220), *to run.*

θεωρέω, f. -ήσω (θεωρός, *spectator*), *to behold, view, gaze upon*

Θηβαῖος, -ου, ὁ (Θῆβαι, *Thebes*, chief city of Bœotia), *a Theban.*

[θήρ, -ρός, ὁ, *wild beast.*]

θηράω (θήρ), f. -άσω and -άσομαι, pf. τεθήρᾱκα, *to hunt* wild beasts.

θηρεύω (θήρ), f. -εύσω, *to hunt, catch.*

θηρίον, -ου (θήρ, § 312. N.), *wild beast* or *animal.*

θνήσκω, f. θανοῦμαι, pf. τέθνηκα, 2 a. ἔθανον (§§ 281, 237), *to die;* pf., *to be dead.*

θόρυβος, -ου, ὁ, *tumult, noise.*

Θρᾴκη, -ης (Θρᾷξ), *Thrace*, a country in Europe, lying north and northeast of the Ægēan. The name was also given to a country upon the northwestern coast of Asia Minor colonized by Thracians.

Θρᾷξ, -ᾳκός, ὁ, *a Thracian.*

θρασύς, -εῖα, -ύ, *bold, courageous.*

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θύλακος, -ου, ὁ, *sack.*

Θύμβριον, -ου, *Thymbrium*, a city of Phrygia.

θύρα, -ας, *door;* often in the plur., even when a single entrance is spoken of.

θυσία, -ας (θύω), *sacrifice.*

θύω, f. θύσω, pf. τέθυκα (§ 219), *to sacrifice;* Mid., *to sacrifice* for purposes of divination, *to consult the gods by sacrifice.*

θώραξ, -ᾱκος, ὁ, *breastplate, corselet, coat of mail.*

ἰάομαι, f. ἰάσομαι, *to heal, cure.*

Ἰασόνιος, -α, -ον (Ἰάσων, *Jason*, the famous leader of the Argonauts), *Jasonian.*

ἰᾱτρός, -οῦ, ὁ (ἰάομαι), *physician, surgeon.*

ἰδεῖν, 2 a. inf. of ὁράω.

ἱερός, -ά, -όν, *sacred.*

ἵημι, f. ἥσω, pf. εἷκα, a. ἧκα (¶ 54, § 229), *to send, let go* or *fly;* Mid., *to* [send one's self] *rush.*

ἱκανός, -ή, -όν, *sufficient, enough, competent, suitable.*

ἵλεως, -ων (contr. from ἵλαος, -ον, §§ 98. β, 726, β), *propitious.*

ἱμάς, -άντος, ὁ, *thong.*

ἵνα, *in order that.*

ἱππεύς, -έως, ὁ (ἵππος), *horseman, knight.*

ἱππικός, -ή, -όν (ἵππος), *relating to a horse;* τὸ ἱππικόν [sc. πλῆθος or στράτευμα], *the cavalry.*

ἵππος, -ου, ὁ, ἡ, *horse, mare.*

ἴσθι, imp. of εἰμί and of οἶδα.

ἴσος, -η, -ον, *equal;* ἴσον, as adv., *equally, alike.*

Ἰσσοί, -ῶν, οἱ, also Ἰσσός, -οῦ, ἡ, *Issus*, the most eastern city upon the coast of Cilicia.

ἵστημι, f. στήσω, 1 a. ἔστησα, *to place, station;* 1 a. m. ἐστησάμην, *to have set up* or *erected* for one's self: intrans. forms, pf. ἕστηκα as pres., 2 a. ἔστην, and Mid. except 1 a., *to stand, stand one's ground.* See ¶ 48, §§ 233, 237, 257. β.

ἰσχῡρός, -ά, -όν (ἰσχύς, *strength*), *strong, severe.*

ἰσχῡρῶς (ἰσχῡρός), *strongly, exceedingly, very, vehemently, severely*

ἴσχω, see ἔχω.

ἴσως (ἶσος), *equally, probably, perhaps.*

ἰχθύς, -ύος, ὁ, *fish.*

ἴχνιον, -ου (ἴχνος, *track*, § 312. N.), *track, footstep.*

καθά (κατὰ ᾱ), *according as.*

καθεύδω (κατά, εὕδω, *to sleep*, f. εὑδήσω, § 222. 3), *to sleep* For augment, see § 192. 3.

κάθημαι (κατά, ἧμαι, *to sit*, ¶ 59, § 275. ζ), *to sit down.*

καθίστημι (κατά, ἵστημι, f. στήσω, pf. ἕστηκα), *to station, appoint;* in the intrans. forms, *to station one's self, settle down.*

καί, *and; also, even* (§ 657. γ); καὶ . . καί, *both . . and.* See δέ.

Κάϊκος, -ου, ὁ, *Caicus*, a river of Mysia.

καίω, f. καύσω, pf. κέκαυκα (§ 267. 3), *to burn, kindle, set on fire*

κακός, -ή, -όν, *bad, evil, vile; bad in war, cowardly;* τὸ κακόν, subst., *evil, harm.* For comparison, see § 160.

καλέω, f. καλέσω, pf. κέκληκα (§ 261), *to* CALL.

Καλλίμαχος, -ου, *Callimachus*, a lochágus from Parrhasia in Arcadia, distinguished for bravery.

καλός, -ή, -όν, *beautiful, fine, fair, favorable, honorable, noble, good.* Comp. καλλίων, sup. κάλλιστος. Ἀγαθός refers more to the *essential quality* of an object, and καλός more to the *impression* which it produces upon the eye or mind.

Κάλπη, -ης, *Calpe*, a harbour upon the coast of Bithynia.

καλῶς (καλός), *beautifully, honorably, well.*

κάνδυς, -υος, ὁ, a *robe* with sleeves, worn by Persians of rank.

Καππαδοκία, -ας, *Cappadocia*, a large province in the eastern part of Asia Minor.

Καρδοῦχος, -ου, ὁ, *a Carduchian*, or one of the *Cardūchi*, a race

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of fierce and independent mountaineers upon the east of the Tigris, from whom the modern *Kurds* have derived their lineage and name.

καρπαία, -ας, *carpæa*, a kind of dance.

κατά, prep., *down:* w. gen., *down from, down:* w. acc., *down along* or *down to; beside, by, at, over against; according to.* In composition, it usually signifies *down* or *against*, or implies *completion.*

καταβαίνω (κατά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go down, descend.*

κατάβασις, -εως, ἡ (καταβαίνω), *descent, return* from Central Asia to the sea-coast.

κατάγειος, -ον (κατά, γῆ), *underground, subterranean.*

καταγελάω (κατά, γελάω, f. -άσομαι), *to laugh at, deride, sneer at.*

καταισχύνω (κατά, αἰσχύνω, f. -ῦνῶ), *to disgrace.*

κατακαίνω (κατά, καίνω, *to kill*, f. κανῶ, 2 a. ἔκανον, § 267), *to kill.*

κατακαίω (κατά, καίω, f. καύσω, pf. κέκαυκα), *to burn down, consume.*

κατάκειμαι (κατά, κεῖμαι, f. κείσομαι), *to lie down, recline.*

κατακόπτω (κατά, κόπτω, f. κόψω, pf. κέκοφα), *to cut down, cut in pieces.*

καταλαμβάνω (κατά, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), *to seize, take possession of.*

καταλείπω (κατά, λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἔλιπον), *to leave behind* or *alive.*

καταμένω (κατά, μένω, f. μενῶ, pf. μεμένηκα), *to stay behind, continue.*

καταπέμπω (κατά, πέμπω, f. -ψω, pf. πέπομφα), *to send down*, as from Central Asia to the sea-coast.

καταπηδάω (κατά, πηδάω, f. -ήσω, *to leap*), *to leap down.*

καταπράττω (κατά, πράττω, f. -ξω pf. πέπρᾶχα), *to accomplish;* Mid., *to accomplish for one's self, obtain.*

καταστρέφω (κατά, στρέφω, *to twist, turn*, f. -ψω, § 259. a), *to overturn;* Mid., *to subject to one's self, subdue, conquer.*

κατεργάζομαι (κατά, ἐργάζομαι, f. -άσομαι, pf. εἴργασμαι), *to accomplish.*

κάτω (κατά), adv., *down.*

κέγχρος, -ου, ὁ, ἡ, *millet*, a small grain.

κεῖμαι, f. κείσομαι (¶ 60, § 232), *to lie; lie dead.*

κελεύω, f. -εύσω, pf. κεκέλευκα, *to command, bid.*

κενός, -ή, -όν, *empty, vain, groundless.*

Κεντρίτης, -ου, *Centrites*, a river flowing between Armenia and the land of the Cardūchi.

κεράννῡμι, f. κεράσω (§ 293), *to mingle, mix.*

κέρας, κέρᾱτος, contr. κέρως (§ 104), τό, *horn, wing* of an army.

Κερασούντιος, -ου, ὁ (Κερασοῦς, *Cerasus*, a Sinopian colony in Pontus), *a Cerasuntian.*

κεφαλή, -ῆς, *head.*

κήρυξ, -ῡκος, ὁ (κηρύττω), *herald.*

κηρύττω, f. -ύξω, pf. κεκήρυχα, *to proclaim.*

Κιλικία, -ας (Κίλιξ), *Cilicia*, the southeastern province of Asia Minor.

Κίλιξ, -ικος, ὁ, *a Cilician.*

Κίλισσα, -ης (Κίλιξ, §§ 311. d, 313. R.), *a Cilician woman* (used in speaking of the queen of Cilicia).

Κλεαγόρας, -ου, *Cleagoras*, a painter of Phlius.

Κλέανδρος, -ου, *Cleander*, Lacedæmonian prefect of Byzantium.

Κλεάνωρ, -ορος, *Cleānor*, an Arcadian, chosen general in the place of Agias.

Κλεάρετος, -ου, *Clearetus*, one of the lochāgi, who lost his life in a wicked enterprise.

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Κλέαρχος, -ου, *Clearchus*, a Lacedæmonian exile, a lover of war for its own sake, and the general most honored and trusted by Cyrus.

κλείω, f. -σω (§ 270. 10), *to shut, close.*

κνημίς, -ῖδος, ἡ (κνήμη, the *leg* from the knee to the ancle), *greave*, a piece of armour for the leg.

κόγχη, -ης, Lat. concha, *cockle* or *muscle*, a kind of shell-fish. Der. CONCH.

κοινός, -ή, -όν, *common, joint; κοινῇ* [sc. ὁδῷ, § 320. 2. *b*], *in common, jointly, together.*

κολωνός, -οῦ, ὁ, *hill, mound.*

κόπτω, f. κόψω, pf. κέκοφα (§ 272. *a*), *to cut; to strike* or *beat upon, knock at* a door or gate.

Κορσωτή, -ῆς, *Corsōte*, a large but desert city of Mesopotamia.

κούφως (κοῦφος, *light*), *lightly, nimbly.*

κράνος, -εος, τό, *helmet.*

κρατέω (κράτος), f. -ήσω, pf. κεκράτηκα, *to control, govern, conquer.*

κράτιστος, *best, noblest*, sup. of ἀγαθός.

κράτος, -εος, τό, *strength, might.*

κραυγή, -ῆς (κράζω, *to cry out*), *outcry, clamor.*

κρέας, g. κρέαος, contr. κρέως, pl. κρέαα, contr. κρέα, *flesh, meat;* chiefly used in the plur.

κρείττων, *better, superior*, comp. of ἀγαθός.

κρήνη, -ης, *fountain.*

Κρής, -ητός, ὁ, *a Cretan*, an inhabitant of the large island south of the Ægean, now *Candia.*

κριθή, -ῆς, *barley;* usually in the plur.

κρίνω, f. κρῐνῶ, pf. κέκρῐκα (§ 217. *a*), *to judge.*

κρίσις, -εως, ἡ (κρίνω), *trial* by a judge.

κτάομαι, f. κτήσομαι, *to acquire;* pf. κέκτημαι, 3 f. κεκτήσομαι, *to possess* (§§ 233, 234).

Κτησίας, -ου, *Ctesias*, a physician from Cnidus, who was in the service of Artaxerxes, and wrote a history of Persia.

Κύδνος, -ου, ὁ, *Cydnus*, a river of Cilicia, flowing through the city of Tarsus.

κύκλος, -ου, ὁ, Lat. circulus, *circle, ring, inclosure.*

κυκλόω (κύκλος), f. -ώσω, *to encircle, surround.*

Κῦρος, -ου, *Cyrus* (surnamed *the Younger* in distinction from Cyrus the Great, the founder of the Persian monarchy), younger brother of Artaxerxes Mnemon, against whom he made a disastrous expedition, B. C. 401.

κύων, κυνός, ὁ, ἡ (§ 106), *dog.*

κωλύω, f. -ύσω, pf. κεκώλῡκα, *to hinder, forbid, prevent.*

κωμάρχης, -ου (κώμη, ἄρχω), *the head man of a village.*

κώμη, -ης, *village.*

λαγώς, -ώ, ὁ (§§ 98, 123. γ), *hare.*

Λακεδαιμόνιος, -ου, ὁ (Λακεδαίμων, *Lacedæmon*, also called *Sparta*, chief city of Laconia), *a Lacedæmonian.*

Λάκων, -ωνος, ὁ, *a Laconian.*

λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον (§ 290), *to take, receive, obtain.*

Λάμψακος, -ου, ἡ, *Lampsacus*, a city of Mysia on the Hellespont.

λέγω, f. λέξω, [pf. p. λέλεγμαι,] *to say, speak, mention, relate, propose.*

λειμών, -ῶνος, ὁ, *meadow.*

λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἔλιπον (¶ 37), *to leave, quit;* pf. p. λέλειμμαι, *to have been left, to remain.*

λεκτέος, -α, -ον (λέγω), *to be said.*

λευκός, -ή, -όν, *white.*

λῃΐζομαι, f. -ίσομαι (λεία, *booty*), *to plunder, ravage, rob.*

λῃστής, -οῦ (λῃΐζομαι), *plunderer, robber.*

λίθος, -ου, ὁ, *a stone.*

λιμήν, -ένος, ὁ, *harbour, haven.*

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λίνεος, -α, -ον, contr. λινοῦς, -ῆ, -οῦν (λίνον, *flax*), *flaxen*, LINEN.

λογίζομαι (λόγος), f. -ίσομαι, *to reckon, calculate, suppose.*

λόγος, -ου, ὁ (λέγω), *word, discourse, narrative, report.*

λόγχη, -ης, *spear-head*, LANCE.

λοιπός, -ή, -όν (λείπω), *remaining, rest.*

λόφος, -ου, ὁ, *ridge, hill.*

λοχᾱγός, -οῦ, ὁ (λόχος, ἄγω), the commander of a λόχος, *captain, centurion.*

λόχος, -ου, ὁ, *a company* of soldiers, usually containing about 100 men.

Λυδία, -ας (Λυδός), *Lydia*, a rich province in the western part of Asia Minor, once a powerful kingdom.

Λύδιος, -α, -ον (Λυδός), *Lydian.*

Λυδός, -οῦ, ὁ, *a Lydian.*

Λυκεῖον, -οῦ, *the Lycēum*, a public gymnasium with covered walks, in the eastern suburb of Athens.

Λύκιος, -ου, *Lycius*, — 1. son of Polystratus, an Athenian, appointed commander of horse among the Greeks; — 2. a Syracusan, under the command of Clearchus.

λύω, f. λῦσω, pf. λέλῠκα (§ 219), *to loose, undo, break* or *violate* a treaty or oath.

μά, adv. of swearing, *by.* See § 426. δ.

Μάγνης, -ητος, ὁ, *a Magnesian*, an inhabitant of Magnesia, a part of Thessaly upon the eastern coast.

Μαίανδρος, -ου, ὁ, *the Mæander*, a river separating Lydia from Caria and from a part of Phrygia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers.

μαίνομαι, f. μανοῦμαι, pf. μέμηνα, *to be mad, frenzied*, or *insane.*

μακρός, -ά, -όν, *long;* μακράν [sc. ὁδόν, § 439. β], as adv., *a long way, far.*

Μάκρων, -ωνος, ὁ, *a Macronian*, or one of the Macrōnes, a tribe living near Trebizond.

μάλα, adv., *very, very much;* comp. μᾶλλον, *more, rather;* sup. μάλιστα, *most, especially.*

μανθάνω, f. μαθήσομαι, pf. μεμάθηκα, 2 a. ἔμαθον (§ 290), *to learn.*

μαντεία, -ας (μάντις), *divination, oracle.*

μάντις, -εως, ὁ, ἡ (μαίνομαι, *to be frenzied*), *diviner, soothsayer, prophet.*

Μαρσύας, -ου, *Marsyas*, a Phrygian, the reputed inventor of the flute. From the tears shed by the shepherds and rural divinities of Phrygia for his cruel fate, is fabled to have arisen the *river* bearing the same name.

Μάσκας, -α, or Μασκᾶς, -ᾶ (§ 126. 2), *the Mascas*, a river of Mesopotamia.

μαστός, -οῦ, ὁ, *breast* (one of the breasts), *pap.*

μάχαιρα, -ας, *sword.*

μάχη, -ης (μάχομαι), *battle.*

μάχομαι, f. μαχέσομαι, in Attic always μαχοῦμαι, pf. μεμάχημαι (§ 222. a), *to fight.*

Μεγαρεύς, -έως, ὁ (Μέγαρα, *Megara*, chief city of Megaris), *a Megarian.*

μέγας, μεγάλη, μέγα (§ 135), *great, large.* Comp. μείζων, sup. μέγιστος.

μείων, *less*, comp. of μικρός.

μέλας, μέλαινα, μέλαν (¶ 19), *black.*

μελετάω (μέλω), f. -ήσω, *to practise.*

μελίνη, -ης, *panic*, a grain resembling millet.

μέλλω, f. μελλήσω, a. ἐμέλλησα and ἠμέλλησα (§§ 189. 1, 222. 1), *to be about to; to delay.*

μέλω, f. μελήσω, pf. μεμέλημα (§ 222. 2), *to concern, be a care to;* commonly impers., μελει, *it concerns* or *is a care to*, f. μελήσει, &c.

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μέμνημαι, see μιμνήσκω.

μέμφομαι, f. -ψομαι, *to blame.*

μέν, a prospective particle, marking the words with which it is connected as distinguished from others which follow and with which the retrospective particle δέ is commonly joined. Μὲν . . δέ may be translated *on the one hand . . on the other hand*, or *indeed . . but*. Often, however, μέν is better omitted in translation. It is usually the second word in its clause, never the first (§ 673. *a*).

μέντοι (μέν, τοί), *however, yet, certainly.*

μένω, f. μενῶ, pf. μεμένηκα (§ 222. 2), Lat. maneo, *to* REMAIN, *wait, wait for.*

Μένων, -ωνος, *Meno*, from Pharsālus in Thessaly, a general of the Greeks, whose character is drawn by Xenophon in dark colors.

μέσος, -η, -ον, Lat. medius, *middle;* τὸ μέσον, *the middle* or *centre.*

μεστός, -ή, -όν, *full.*

μετά, *among:* w. gen., *among* (*being* among), *with:* w. acc., *among* (*going* among), *after.*

μεταξύ (μετά), *between.*

μετάπεμπτος, -ον (μεταπέμπω), *sent for.*

μεταπέμπω (μετά, πέμπω, f. -ψω, pf. πέπομφα), *to send* one *after* another; Mid., *to send for* to come to one's self, *to summon.*

μεταστρέφω (μετά, στρέφω, *to twist, turn*, f. στρέψω, § 259. a), *to turn about*, trans.; Mid., *to turn one's self about, turn about*, intrans.

μετέχω (μετά, ἔχω, f. ἕξω, pf. ἔσχηκα, 2 a. ἔσχον), *to partake of, take part in.*

μέχρι(ς, 67. 2), *as far as, until.*

μή, adv., *not;* conj., *lest* (§ 601). For the distinction between μή and οὐ, as negative adverbs, see § 647. 2, Notes on Less. I. 2, and page 68. h. In a conditional sentence, μή is commonly used in the *condition*, and οὐ in the *conclusion.*

μηδείς, μηδεμία, μηδέν (μηδέ, *not even*, εἷς), *no one, no.*

Μηδοσάδης, -ου, *Medosades*, ambassador of Seuthes.

μηκέτι (μή, ἔτι, § 68. *a*), *no longer.*

μήν, μηνός, ὁ, Lat. mensis, *month.*

μήν, *indeed, surely, certainly.*

μήποτε (μή, ποτέ), *never.*

μήτηρ, μητρός (§ 106. 2), Lat. mater, MOTHER.

μία, fem. of εἷς, *one.*

Μίδας, -ου, *Midas*, king of Phrygia, famed for his power of changing all he touched to gold, and for having the ears of an ass.

Μιθριδάτης, -ου, *Mithridates*, satrap of Lycaonia and Cappadocia, and friend of Cyrus.

μικρός, -ά, -όν, *small, little.* For comparison, see § 160.

Μίλητος, -ου, ἡ, *Milētus*, an Ionian city upon the coast of Caria, famed for its early commerce, arts, wealth, and refinement.

μιμέομαι, f. -ήσομαι, pf. μεμιμημαι, Lat. imitor, *to* IMITATE.

μιμνήσκω, f. μνήσω (§ 285), *to remind;* pf. p. μέμνημαι as pres. (§§ 233, 234. β), 3 f. μεμνήσομαι, 1 f. μνησθήσομαι, a. ἐμνήσθην, Lat. memini, *to* REMEMBER, *make mention of.*

μισθός, -οῦ, ὁ, *hire, pay, wages.*

μνάα, -άας, contr. μνᾶ, -ᾶς, *a mina*, = about $ 17.60.

μόλις, *with difficulty, hardly, scarcely.*

μόλυβδος, -ου, ὁ, *lead.*

μόνος, -η, -ον, *alone, only.*

μοῦ, μοί, μέ, oblique cases of ἐγώ.

μοχλός, -οῦ, ὁ, *bar.*

μύριοι, -αι, -α, *ten thousand.* Der. MYRIAD.

Μυσός, -οῦ, *Mysus*, a Mysian in the army of the Greeks.

νᾱός, -οῦ, contr. νεώς, -ώ (§ 98. β), ὁ, *temple.*

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ναύαρχος, -ου, ὁ (ναῦς, ἄρχω), *admiral.*

ναῦς, νεώς, ἡ (§ 121. 6), Lat. navis, *ship.* Ναῦς was commonly applied to ships of war, and πλοῖον to other vessels.

νεανίσκος, -ου, ὁ (νέος), *young man.*

νεκρός, -οῦ, ὁ, *dead body, corpse.*

νέμω, f. νεμῶ, pf. νενέμηκα (§ 222. 2), *to distribute, portion out.*

νέος, -α, -ον, NEW, *young.*

νεῦρον, -ου, *cord.* Der. NERVE.

νεφέλη, -ης (νέφος, *cloud*), *cloud.*

Νέων, -ωνος, *Neon,* an Asinæan, lieutenant and successor to Chirisophus.

νεώς, -ώ, see ναός.

Νίκανδρος, -ου, *Nicander,* a Lacedæmonian who slew Dexippus in Thrace.

νικάω (νίκη), f. -ήσω, pf. νενίκηκα, *to conquer, win.*

νίκη, -ης, *victory.*

νομίζω (νόμος), f. -ίσω, pf. νενόμικα, *to think, consider, regard.*

νόμος, -ου, ὁ (νέμω), *law, custom; tune.*

νόος, νόου, contr. νοῦς, νοῦ, ὁ, *mind, intellect.*

νότος, -ου, ὁ, *south wind.*

νυκτερεύω (νύξ), f. -εύσω, *to pass the night.*

νυκτοφύλαξ, -ακος, ὁ (νύξ, φύλαξ, *guard*), *a night-sentinel.*

νῦν, Lat. nunc, NOW, *at the present time.*

νύξ, νυκτός, ἡ, Lat. nox, NIGHT.

Ξενίας, -ου, *Xenias,* from Parrhasia in Arcadia, a general in the service of Cyrus, who took offence and deserted.

ξενίζω (ξένος), f. -ίσω, *to entertain* as a guest.

ξένος, -ου, ὁ, *stranger, guest, host.*

Ξενοφῶν, -ῶντος, *Xenophon,* an Athenian, distinguished as a general, historian, and philosopher, the principal leader of the Greeks in their retreat, and the author of the Anabasis.

ξυλίζομαι (ξύλον), f. -ίσομαι, *to gather wood.*

ξύλον, -ου, *stick of wood, beam;* pl. *wood, timber.*

ξύν. For ξύν and its compounds, see σύν, &c.

ὁ, ἡ, τό, *the.* See §§ 147 f, 467 f.

ὄγδοος, -η, -ον (ὀκτώ), *eighth.*

ὅδε, ἥδε, τόδε (ὁ, -δε, § 150), *this, the following.* See § 512 f.

ὁδός, -οῦ, ἡ, *way, road.*

ὅθεν (ὅς), *whence, from what source, from whom* or *which.*

οἶδα, f. εἴσομαι, plup. ᾔδειν (¶ 58, §§ 237, 301. 4), *to know.*

οἴκαδε (οἶκος, -δε, *to,* §§ 124. β. N., 322), *homeward, home.*

οἰκεῖος, -α, -ον (οἶκος), *belonging to a house* or *family; oi οἰκεῖοι, relatives, friends.*

οἰκέω (οἶκος), f. -ήσω, pf. ᾤκηκα, *to inhabit, dwell.*

οἰκία, -ας (οἶκος), *house.*

[οἶκος, -ου, ὁ, *house.*]

οἶνος, -ου, ὁ, Lat. vinum, WINE.

οἰνοχόος, -ου, ὁ (οἶνος, χέω, *to pour*), *cupbearer.*

οἶομαι, f. οἰήσομαι, a. ᾠήθην, *to think, suppose.* For the nude forms οἶμαι, ᾤμην, see § 222. 3.

οἷος, -α, -ον, *of what nature, what kind of.*

οἶς, οἰός, ὁ, ἡ (¶ 14), *sheep.*

οἴσω, fut. of φέρω.

οἴχομαι, f. οἰχήσομαι, pf. ᾤχημαι (§ 222. 3), *to depart, be gone.* See § 579. ζ.

ὀκτώ, indecl., *eight.*

ὀλίγος, -η, -ον, *little;* pl. *few.* For comparison, see § 160.

ὅλος, -η, -ον, WHOLE.

ὁμολογέω (ὁμός, *same,* λόγος), f. -ήσω, *to agree, confess, acknowledge.*

ὅμως (ὁμός), [just the same] *nevertheless, notwithstanding.*

ὀνίνημι, f. ὀνήσω (§ 284), *to benefit, profit.*

ὄνομα, -ατος, τό, Lat. nomen, *name.*

ὀνομαστί (ὄνομα), *by name.*

ὄνος, -ου, ὁ, ἡ, *ass.*

ὅπη or ὅπῃ (¶ 63, § 25. β),

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which way; where, whither; in what way.

ὄπισθεν, *from behind, behind.*

ὀπίσω, *behind.*

ὁπλιτεύω (ὁπλίτης), f. -εύσω, *to serve as a heavy-armed soldier.*

ὁπλίτης, -ου (ὅπλον), *a heavy-armed foot-soldier, heavy-armed man, hoplite.*

ὁπλιτικός, -ή, -όν (ὁπλίτης), *relating to a hoplite;* τὸ ὁπλιτικόν [sc. πλῆθος or στράτευμα], *the infantry.*

ὅπλον, -ου, *tool, implement;* pl. ὅπλα, *implements of war, arms.*

ὁπόταν (ὁπότε, ἄν), *whenever.*

ὁπότε (¶ 63), *whenever.*

ὅπου (¶ 63), *wherever, where.*

ὅπως (¶ 63), *how; in order that, that.*

ὁράω, f. ὄψομαι, pf. ἑώρᾱκα, 2 a. εἶδον (§ 301. 4), *to see.*

ὀργίζω (ὀργή, *anger*), f. -ίσω, *to make angry;* Mid., *to be angry.*

ὀργυιά, -ᾶς, *fathom.*

ὄρθιος, -α, -ον (ὀρθός, *straight*), [straight up] *steep.*

ὄρθρος, -ου, ὁ, *early dawn, daybreak.*

ὀρθῶς (ὀρθός, *straight, right*), *rightly.*

ὁρίζω (ὅρος, *boundary*), f. -ίσω, *to bound, separate* as a boundary.

ὅρκος, -ου, ὁ, *oath.*

ὁρμάω (ὁρμή), f. -ήσω, pf. ὥρμηκα, *to put in motion, urge on;* Mid., *to set forth.*

ὁρμέω (ὅρμος, *anchorage*), f. -ήσω, *to lie at anchor.*

ὁρμή, -ῆς, *impulse.*

ὁρμίζω (ὅρμος, *anchorage*), f. -ίσω, *to bring to anchor, anchor,* trans.; Mid., *to come to anchor, anchor,* intrans.

ὄρνις, -ῖθος, ὁ, ἡ (§ 123. γ), *bird, fowl,* esp. *cock* or *hen.*

Ὀρόντης, -ου, *Orontes,* a Persian nobleman, put to death by Cyrus for treason.

ὄρος, -εος, τό, *mountain.*

ὀρχέομαι, f. -ήσομαι, a. ὠρχησάμην, *to dance.*

ὄρχησις, -εως, ἡ (ὀρχέομαι), *dancing, dance.*

ὅς, ἥ, ὅ, *who, which, what, that;* καὶ ὅς, *and he* (§ 491. R). See §§ 147 f, 519 f.

ὅσος, -η, -ον, *as* much; pl. *as* many; τοσοῦτοι ὅσοι, *as many as.*

ὅστις, ἥτις, ὅ τι (ὅς, τὶς), *whoever whosoever, who, whatever, what.* See §§ 153, 519 f, 535 f.

ὅταν (ὅτε, ἄν), *whenever.*

ὅτε (¶ 63), *when.*

ὅτι (originally neut. of ὅστις; compare Lat. *quod* and our *that*), *that, because.*

οὐ (before a vowel οὐκ or οὐχ, § 68. 2), *not.* See μή.

οὗ (¶ 23, §§ 142. 2, 507. 6), *his, her.*

οὐδαμῆ (οὐδαμός, *no one*), *in no wise, by no means.*

οὐδαμοῦ (οὐδαμός), *nowhere.*

οὐδέ (οὐ, δέ), *nor, not even.*

οὐδείς (οὐδέ, εἷς), οὐδεμία, οὐδέν (¶ 21), *no one, no;* οὐδέν, subst., *nothing.*

οὐδέπω (οὐδέ, πώ), *not yet.*

οὐκ, *not;* see οὐ.

οὐκέτι (οὐκ, ἔτι), *no longer.*

οὖν (contr. from the impers. part ἐόν, *it being so,* from εἰμί) shows that the sentence which it introduces follows from, or is connected with, something preceding, either expressed or understood. It is commonly translated *therefore* or *then,* sometimes *yet.* After the first place (§ 673. α), it comes as early in the sentence as other words will allow.

οὔποτε (οὐ, ποτέ), *never.*

οὔπω (οὐ, πώ), *not yet; by no means.*

οὐρανός, -οῦ, ὁ, *heaven, the heavens, sky.*

οὖς, ὠτός, τό (§ 104. N.), *ear.*

οὔτε (οὐ, τέ), *and not;* οὔτε . . οὔτε, *neither . . nor.*

οὗτος, αὕτη, τοῦτο (ὁ, αὐτός), *this,* pl. *these;* as pers. pron., *he, she*

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it. See ¶ 24, §§ 150, 502, 512 f.

οὑτοσί, strengthened form of **οὗτος**, § 150. γ.

οὕτως (**οὗτος**), commonly **οὕτω** before a cons. (§ 67. 2), *thus, so.*

οὐχ, *not*; see **οὐ**.

ὀφείλω, f. **-ήσω**, pf. **ὠφείληκα**, *to owe, ought.* The 2 a. **ὤφελον** is used to express wish (§§ 599. N., 567. γ).

ὀφθαλμός, **-οῦ**, **ὁ** (**ὀπ-**, § 301. 4), *eye.*

ὀχυρός, **-ά**, **-όν** (**ἔχω**), *strong* (easily held *or* defended).

ὀψέ, adv., *late.*

ὄψομαι, fut. of **ὁράω**.

παιδεία, **-ας** (**παιδεύω**), *education, discipline, training.*

[**παιδεύω** (**παῖς**), f. **-εύσω**, *to educate.*]

παῖς, **παιδός**, **ὁ**, **ἡ**, *child; boy, girl; son, daughter.*

παίω, f. **παίσω**, pf. **πέπαικα**, *to strike.*

παιωνίζω (**παιών**, *pæan*), f. **-ίσω**, *to sing the pæan.*

πάλιν, *again, back.*

παντάπᾶσι(ν, § 66; **πάντα πᾶσι**, from **πᾶς**), *all in all, altogether, entirely.*

πανταχῆ (**πᾶς**), *everywhere, every way.*

πάντῃ (**πᾶς**), *throughout, everywhere.*

παντοδαπός, **-ή**, **-όν** (**πᾶς**), *of every kind, various.*

πάνυ (**πᾶς**), *altogether, at all; very.*

παρά, *beside:* w. gen., *from beside, from:* w. dat., *at the side of, beside, near, with:* w. acc., *to the side of, to; along side of, along, beside.* See **εἰς**, **ἐξ**, **πρός**, and § 651. γ.

παραγγέλλω (**παρά**, **ἀγγέλλω**, f. **-ελῶ**, pf. **ἤγγελκα**), *to pass the word.*

παράδεισος, **-ου**, **ὁ**, *park.* Der. PARADISE.

παραδίδωμι (**παρά**, **δίδωμι**, f. **δώσω**, pf. **δέδωκα**, a. **ἔδωκα**), *to give over, deliver up, give out.*

παρακαλέω (**παρά**, **καλέω**, f. **-έσω**, pf. **κέκληκα**), *to call to one's self, call in, summon; to call to, exhort, encourage.*

παράκειμαι (**παρά**, **κεῖμαι**, f. **κείσομαι**), *to lie beside* or *before.*

παραλαμβάνω (**παρά**, **λαμβάνω**, f. **λήψομαι**, pf. **εἴληφα**, 2 a. **ἔλαβον**), *to take* or *receive from another, succeed to.*

παραμελέω (**παρά**, **ἀμελέω**, f. **-ήσω**), *to disregard, treat with neglect.*

παραπλέω (**παρά**, **πλέω**, f. **πλεύσομαι**, pf. **πέπλευκα**), *to sail by* or *along side of.*

παραῤῥέω (**παρά**, **ῥέω**, f. **ῥυήσομαι**, pf. **ἐῤῥύηκα**), *to flow by* or *beside.*

παρασάγγης, **-ου**, *parasang*, a Persian measure of distance, equal to about 3½ miles.

παρατίθημι (**παρά**, **τίθημι**, f. **θήσω**, pf. **τέθεικα**, a. **ἔθηκα**), *to place beside;* Mid., *to place by one's own side.*

πάρειμι, (**παρά**, **εἰμί**, f. **ἔσομαι**), *to be by* or *present;* hence *to come to* the aid of.

παρέρχομαι (**παρά**, **ἔρχομαι**, f. **ἐλεύσομαι**, pf. **ἐλήλυθα**, 2 a. **ἦλθον**), *to go by, pass by* or *through, pass.*

παρέχω (**παρά**, **ἔχω**, f. **ἕξω** and **σχήσω**, pf. **ἔσχηκα**, 2 a. **ἔσχον**), *to offer to, put in the hands of.*

πάροδος, **-ου**, **ἡ** (**παρά**, **ὁδός**), *a way by, passage, pass.*

Παρύσατις, **-ιδος**, *Parysatis*, half-sister and wife of Darius Nothus, and mother of Artaxerxes Mnemon and Cyrus.

πᾶς, **πᾶσα**, **πᾶν** (¶ 19), *all, the whole, every.*

Πασίων, **-ωνος**, *Pasion*, a Megarian general in the service of Cyrus, who took offence and deserted.

πάσχω, f. **πείσομαι**, pf. **πέπονθα**, 2 a. **ἔπαθον** (§ 281. ε), *to suffer.*

πατήρ, **πατρός** (§ 106. 2), Lat. pater, FATHER.

πατρίς, **-ίδος**, **ἡ** (**πατήρ**), *father-land, native land* or *city*, one's *country.*

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παύω, f. παύσω, pf. πέπαυκα, *to make to cease, stop*, trans.; Mid., *to cease, rest from, stop*, intrans.

Παφλαγών, -ονος, ὁ, *a Paphlagonian*, one of a tribe dwelling upon the northern coast of Asia Minor.

πεδίον, -ου (πέδον, *ground*), *plain.*

πείθω, f. πείσω, pf. πέπεικα, a. ἔπεισα, *to persuade;* 2 pf. πέποιθα, *to trust;* Pass. and Mid., *to be persuaded, believe, listen to, obey, comply.* See ¶ 39.

πειράω, f. -άσω, oftener πειράομαι, f. -ήσομαι, *to try, attempt, endeavour, strive.*

Πεισίδης, -ου, or Πισίδης, -ου, *a Pisidian.* The Pisidians were a race of wild, tameless robbers, dwelling upon Mount Taurus.

Πελοπόννησος, -ου, ἡ (Πέλοπος νῆσος, *the island of Pelops*), the peninsula forming the southern part of Greece, now the *Morea.*

πελταστής, -οῦ (πέλτη), *targeteer.*

πέλτη, -ης, *target.*

πέμπτος, -η, -ον (πέντε), *fifth.*

πέμπω, f. -ψω, pf. πέπομφα (§ 236. *a*), *to send.*

πέντε, indecl., *five.*

πεντεκαίδεκα (πέντε καὶ δέκα), *fifteen.*

πεντήκοντα (πέντε), indecl., *fifty.*

πέρδιξ, -ῑκος, ὁ, ἡ, *partridge.*

περί, *around, about:* w. gen., *about, concerning, in respect to, for:* w. acc., *around, about, towards.*

περιγίγνομαι (περί, γίγνομαι, f. γενήσομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγενόμην), *to be superior, prevail over.*

περιέχω (περί, ἔχω, f. ἕξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), *to encompass, protect.*

περιΐστημι (περί, ἵστημι, f. στήσω, pf. ἕστηκα), *to station around;* in the intrans. forms, *to stand around* or *about.*

περικυκλόω (περί, κυκλόω, f. -ώσω), *to make a circle around;* Mid., *to gather in a circle around.*

περιμένω (περί, μένω, f. μενῶ, pf μεμένηκα), *to stay about, stay wait for.*

Πέρινθος, -ου, ἡ, a city of Thrace upon the Propontis.

περίοδος, -ου, ἡ (περί, ὁδός), *way round, circuit.* Der. PERIOD.

περιῤῥέω (περί, ῥέω, f. ῥυήσομαι, pf. ἐῤῥύνηκα), *to flow around, to surround* (of a stream).

περισταυρόω (περί, σταυρόω, *to palisade*, f. -ώσω), *to palisade around.*

περιστερά, -ᾶς, *dove, pigeon.*

περιφέρω (περί, φέρω, f. οἴσω, pf ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον), *to carry round.* Der. PERIPHERY.

Πέρσης, -ου, *a Persian.*

Περσικός, -ή, -όν (Πέρσης), *Persian.*

πέτομαι, f. πετήσομαι, commonly πτήσομαι, pf. πεπότημαι (§ 287), *to fly*, as a bird.

πέτρα, -ας, *rock, mass of rock, large stone.*

πηγή, -ῆς, *a spring.*

πήγνῡμι, f. πήξω (§ 294), *to make fast* or *solid, stiffen, freeze*, trans.; 2 pf. πέπηγα, as intrans. pres., *to be stiff* or *frozen;* Mid., *to become solid, freeze*, intrans.

πίνω, f. πίομαι, pf. πέπωκα, 2 a. ἔπιον (§ 278), *to drink.*

πιπράσκω, pf. πέπρᾶκα (§ 285), *to sell.*

πίπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἔπεσον (§ 286), *to fall.*

πιστεύω (πίστις, *faith*, from πείθω), f. -εύσω, *to put faith in, confide in, trust.*

πιστός, -ή, -όν (πείθω), *faithful;* τὰ πιστά, *pledges.*

πιστότης, -ητος, ἡ (πιστός), *faithfulness, fidelity.*

πλέθρον, ου, *a hundred feet*, a measure of length.

πλείων or πλέων, *more*, and πλεῖστος, *most*, comp. and sup. of πολύς.

πλευρά, -ᾶς, *rib, side.* Der. PLEURISY.

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πλέω, f. πλεύσω, common.y πλεύσομαι or πλευσοῦμαι, pf. πέπλευκα (§ 220), *to sail.*

[πλέως, Ion. πλέος (§ 135,, *full.*]

πληγή, -ῆς (πλήττω), *a blow.*

πλήθος, -εος, τό (πλήθω), *fulness, multitude; amount* or *length* of time.

πλήθω, pf. poet. πέπληθα (πλέως), *to be full.*

πλήν, *except, but.*

πλήρης, -ες (πλέως), *full.*

πλήσιον (πέλας, *near*), adv., *near;* comp. (§ 161. 2) πλησιαίτερος, *nearer,* sup. πλησιαίτατος, *nearest, next.*

πλήττω, f. πλήξω, 2 pf. πέπληγα (§ 274), *to strike, wound.*

πλοῖον, -ου (πλέω), *vessel* (for sailing), *transport-vessel, ship, boat.* See ναῦς.

πλόος, -όου, contr. πλοῦς, -οῦ, ὁ (πλέω), *sailing, voyage.*

πνεῦμα, -ατος, τό (πνέω), *breeze, wind.* Der. PNEUMATICS.

πνέω, f. πνεύσω, commonly πνεύσομαι or πνευσοῦμαι, pf. πέπνευκα (§ 220), *to breathe, blow.*

ποιέω, f. -ήσω, pf. πεποίηκα, *to make, do; εὖ ποιεῖν, to do good to, treat well;* Mid., *to make to one's self, esteem, regard.* See πράττω.

ποιητέος, -α, -ον (ποιέω), *to be done.*

ποῖος, -α, -ον (¶ 63), *of what nature? of what kind?*

πολεμέω (πόλεμος), f. -ήσω, *to make war.*

πολέμιος, -α, -ον (πόλεμος), *hostile, of the enemy;* πολέμιος, subst., *enemy;* οἱ πολέμιοι, *the enemy.*

πόλεμος, -ου, ὁ, *war.*

πολιορκέω (πόλις, ἕρκος, *inclosure*), f. -ήσω, *to besiege.*

πόλις, -εως, ἡ, *city.*

πολίτης, -ου (πόλις), *citizen.* Der. POLITICS.

πολλάκις (πολύς), *many times, often.*

πολλαπλάσιος, -α, -ον (πολύς, -πλάσιος, § 138. 5), *many times as much* or *many.*

Πολύνικος, -ου, *Polynicus,* a Lacedæmonian envoy, sent to the army by Thibron.

πολύς, πολλή, πολύ (§ 135), *much,* pl. *many;* of time, *long;* πολύ, as adv., *much, very.*

Πολύστρατος, -ου, *Polystratus,* father of Lycius the Athenian.

πονέω (πόνος), f. -ήσω, pf. πεπόνηκα, *to toil, labor.*

πονηρός, -ά, -όν (πόνος), *perniciou. mischievous, wicked, bad.*

πόνος, -ου, ὁ (πένομαι, *to work for a living, be poor*), *toil, labor.*

Πόντος, -ου, ὁ, a name given both to the Euxine or Black Sea (πόντος εὔξεινος, *hospitable sea*), and also to its southern coast (afterwards specially applied to the eastern part of this coast)

πορεία, -ας (πορεύω), *journey, march.*

πορευτέος, -α, -ον (πορεύω), *to be travelled.*

πορεύω (πόρος, *passage, way*), f. -εύσω, *to transport;* Mid., πορεύομαι, f. -εύσομαι, pf. πεπόρευμαι, a. ἐπορεύθην, *to travel, journey, march, proceed upon a march* or *journey.*

πορίζω, f. -ίσω, pf. πεπόρικα, *to furnish.*

πορφύρεος, -εα, -εον, contr. πορφυροῦς, -ᾶ, -οῦν (πορφύρα, *the purple fish*), *purple.*

πόσος, -η, -ον (¶ 63), *how much?* pl. *how many?*

ποταμός, -οῦ, ὁ, *river.*

[ποτέ (¶ 63), *at some* or *any time, once, ever.*]

πότερος, -α, -ον (¶ 63, § 316. 2), *which* or *whether of the two? πότερον* or *πότερα,* as adv., *whether.*

ποῦ (¶ 63, § 732), *somewhere.*

πούς, ποδός, ὁ, Lat. pes, *foot.*

πρᾶγμα, -ατος, τό (πράττω), *thing* done, *affair, circumstance; πράγματα, business, trouble.*

πρανής, -ές, *steep.*

πρᾶος, πραεῖα, πρᾶον (§ 135), *gentle, tame.*

πράττω, f. -ξω, pf. πέπρᾶχα (¶ 38),

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to manage, act, do. Πράττω expresses rather the *management of business* or *performance of an action;* and ποιέω, the *production of an effect.*

πρεσβεία, -ας (πρεσβεύω, *to go as an ambassador*), *embassy.*

πρέσβυς, -εως, ὁ, *old;* subst., *an elder, an ambassador* (the plur. only, in the sense of *ambassadors,* was in common use, § 136. *a*). Comp. πρεσβύτερος, *older, elder,* sup. πρεσβύτατος, *oldest, eldest.* Der. PRESBYTER.

πρίασθαι, 2 a. inf. of ὠνέομαι, *to buy.*

πρίν, adv., *before, before that.* See 657. N.

πρό, prep., *before, in front of.*

πρόβατα, -ων, -οις, τά (προβαίνω, *to go forth*), animals that go forth to pasture, chiefly used of *small cattle,* esp. *sheep.*

προηγέομαι (πρό, ἡγέομαι, f. -ήσομαι, pf. ἥγημαι), *to lead forward.*

πρόθῡμος, -ον (πρό, θῡμός, *spirit*), *eager, zealous.*

προϊδέσθαι, 2 a. m. inf. of προοράω.

προΐημι (πρό, ἵημι, f. ἥσω, pf. εἶκα, a. ἧκα), *to send forth;* Mid., *to send from one's self, give up, betray.*

προΐστημι (πρό, ἵστημι, f. στήσω, pf. ἕστηκα), *to place before;* in the intrans. forms, *to stand at the head of, preside* or *rule over.*

Πρόξενος, -ου, *Proxenus,* a Bœotian, a friend of Xenophon, and one of the Greek generals slain through the treachery of Tissaphernes.

προοράω (πρό, ὁράω, f. ὄψομαι, pf. ἑώρᾶκα, 2 a. εἶδον), *to see beforehand, to see one while yet approaching.*

πρός (πρό, § 648, γ; relating to *front,* as παρά to *side,* and ἐξ, ἐν, and εἰς to *interior*), w. gen., [from the front of, from before] *from, before; by:* w. dat., [at the front of] *before, near, upon; in addition to:* w. acc., [to the front of] *to, towards; against upon; at; with reference to, in view of.* See εἰς and § 651. γ

προσβάλλω (πρός, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to throw against, make an attack upon.*

προσελαύνω (πρός, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), *to ride to, ride up.*

προσέρχομαι (πρός, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἦλθον), *to come* or *go to, approach, come up.*

πρόσθεν (πρός), *before, previously; πρόσθεν ἤ, sooner than.*

προσίημι (πρός, ἵημι, f. ἥσω, pf. εἶκα, a. ἧκα), *to send to;* Mid., *to* [admit to one's presence] *approve, allow.*

προσκυνέω (πρός, κυνέω, *to kiss*), f. -ήσω, *to kiss the hand to, do homage to, worship.*

προσπερονάω (πρός, περονάω, *to pin,* f. -ήσω), *to pin* or *skewer to* or *upon.*

προσπίπτω (πρός, πίπτω, f. πεσοῦμαι, pf. πέπτωκα, 2 a. ἔπεσον), *to rush to.*

προστρέχω (πρός, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον), *to run to, run up.*

πρόσχωρος, -ον (πρός, χώρα), *neighbouring.*

πρότερος, -α, -ον (πρό, § 161. 2), *former, sooner.*

προτρέχω (πρό, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον), *to run forward* or *forth.*

πρόφασις, -εως, ἡ (πρό, φημί), *pretext.*

πρῶτος, -η, -ον (πρό, § 161. 2), *first;* πρῶτον, as adv., *in the first place, first.*

πτάρνῡμαι, 2 a. ἔπταρον (§ 295), *to sneeze.*

Πυθαγόρας, -ου, *Pythagoras,* a Lacedæmonian admiral.

πυκνός, -ή, -όν, *close, thick;* πυκνά, as adv., *often.*

πύλη, -ης, *gate;* usually in the

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plur., even when a single entrance is spoken of.

πυνθάνομαι, f. πεύσομαι, pf. πέπυσμαι, 2 a. ἐπυθόμην (§ 290), *to inquire, learn by inquiry.*

πῦρ, πυρός, τό, FIRE; pl. (Dec. II., § 124. β) πυρά, *watch-fires.*

πυρέττω (πυρετός, *fever*, from πῦρ), f. -έξω, *to be in a fever.*

πυρός, -οῦ, ὁ, *wheat;* usually in the plur.

πώ (¶ 63, § 732), *in any way, yet;* οὐ . . πώ, *not yet.*

πῶλος, -ου, ὁ, ἡ, *colt.*

πώποτε (πώ, ποτέ), *at any time, ever;* stronger than ποτέ.

πῶς (¶ 63), *how?*

πώς (¶ 63, § 732), *in any way, somehow; perchance.*

ῥέω, f. ῥυήσομαι, pf. ἐῤῥύηκα (§ 264), *to flow, run,* of a stream.

ῥιπτέω and ῥίπτω, f. ῥίψω, pf. ἔῤῥῖφα (§ 288), *to throw, hurl, throw off.*

ῥυθμός, -οῦ, ὁ, *regular movement* or *time,* RHYTHM.

σαλπιγκτής, -οῦ (σάλπιγξ), *trumpeter.*

σάλπιγξ, -ιγγος, ἡ, *trumpet.*

Σάρδεις, -εων, αἱ, *Sardis,* capital of Lydia, and chief city of the dominions of Cyrus.

σατράπης, -ου, *satrap,* a Persian viceroy or governor of a province.

Σάτυρος, -ου, ὁ, *a Satyr,* a fabulous being, half man and half goat.

Σελῑνοῦς, -οῦντος, ὁ, *Selinus,* the name of a river flowing by Ephesus, and of another flowing through the grounds of Xenophon at Scillus.

Σεύθης, -ου, *Seuthes,* a Thracian prince, assisted by the Greek army to recover his hereditary dominions.

σημαίνω, f. -ανῶ (σῆμα, *sign*), *to give a sign* or *signal, signify.*

σημεῖον, -ου (σῆμα), *signal, mark.*

σήσαμον, -ου, *sesame,* a seed used in the East for food.

σιγή, -ῆς, *silence.*

Σιλᾱνός, -οῦ, *Silānus,* an Ambracian soothsayer who deserted the army.

Σινωπεύς, -έως, ὁ (Σινώπη, *Sinōpe* an important city upon the coast of Paphlagonia, founded by a colony from Milētus), *a Sinopian.*

Σιτάλκας, -ου, *the Sitalcas,* a martial song named from a king of Thrace.

σῖτος, -ου, ὁ, pl. τὰ σῖτα (§ 125. *a*), *corn, grain, bread.*

σκέλος, -εος, τό, *leg.*

σκεπτέος, -α, -ον (σκέπτομαι, *to consider*), *to be considered.*

σκηνάω and σκηνέω, f. -ήσω (σκηνή), *to encamp, be encamped.*

σκηνή, -ῆς, *tent.* Der. SCENE.

σκότος, -ου, ὁ, and σκότος, -εος, τό (§ 125. γ), *darkness.*

Σκύθης, -ου, *a Scythian;* Σκύθαι τοξόται, *Scythian archers,* so called from their being armed in Scythian fashion.

Σκυθῑνός, -οῦ, ὁ, *a Scythinian,* or *one of the Scythini,* a tribe in Armenia.

σκυλεύω (σκῦλα, *spoils*), f. -εύσω, *to strip off* the arms of a slain enemy.

Σμίκρης, -ητος, *Smicres,* an Arcadian commander, slain near Calpe by the Thracians.

σπανίζω (σπάνις, *lack*), f. -ίσω, *to lack, want, be in want of.*

σπείρω, f. σπερῶ (§ 268), *to sow, scatter.*

σπένδω, f. σπείσω (§ 222), *to make a libation;* Mid., *to make a treaty, peace,* or *truce.* See σπονδή.

σπεύδω, f. σπεύσω, *to hasten.*

σπονδή, -ῆς (σπένδω), *libation;* pl. σπονδαί, *truce, treaty, peace,* because made with libations.

σπουδαιολογέομαι (σπουδαῖος, *earnest,* λόγος), f. -ήσομαι, *to engage in earnest conversation, converse seriously.*

στάδιον, -ου, pl. τὰ στάδια and οἱ στάδιοι, Lat. stadium, *furlong.*

σταθμός, -οῦ, ὁ (ἵστημι), *station;*

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day's march or journey, as the distance travelled from station to station.

σταυρός, -οῦ, ὁ, *stake, pale.*

στέλλω, f. στελῶ, pf. ἔσταλκα (§ 277. a), *to equip, array, send.*

στενός, -ή, -όν, *narrow.*

στέφανος, -ου, ὁ (στέφω, *to encircle, crown*), *a crown.*

στήλη, -ης, *pillar.*

στλεγγίς, -ίδος, ἡ, *flesh-comb, scraper.*

στόλος, -ου, ὁ (στέλλω), *a setting forth upon a journey* or *march, expedition, journey.*

στόμα, -ατος, τό, *mouth.*

στράτευμα, -ατος, τό (στρατεύω), *armed force, division* of an army, *army.*

στρατεύω (στρατός), f. -εύσω and στρατεύομαι, f. -εύσομαι, *to make an expedition, make war, march, serve in arms.*

στρατηγέω (στρατηγός), f. -ήσω, *to command as general.*

στρατηγός, -οῦ, ὁ (στρατός, ἄγω), *leader of an army, general.*

στρατιά, -ᾶς (στρατός), *army.*

στρατιώτης, -ου (στρατιά), *soldier.*

Στρατοκλῆς, -έους (contr. from Στρατοκλέης, -έεος, § 115. β), *Stratocles*, a commander of light-armed Cretans.

στρατοπεδεύω (στρατόπεδον), f. -εύσω, and oftener στρατοπεδεύομαι, f. -εύσομαι, *to encamp, be encamped.*

στρατόπεδον, -ου (στρατός, πέδον, *ground*), *camp.*

[στρατός, -οῦ, ὁ, *host, army.*]

στρουθός, -οῦ, ὁ, ἡ, *ostrich* (fully ὁ μέγας στρουθός, *the great struthus*, in distinction from smaller birds, esp. the sparrow, called by the same name).

Στυμφάλιος, -ου (Στύμφᾱλος, *Stymphalus*, a town in the northeastern part of Arcadia), *a Stymphalian.*

σύ, σοῦ (¶ 23), Lat. tu, *thou, you.*

συγγίγνομαι (σύν, γίγνομαι, f. γενήσομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγενόμην), *to have an interview with, hold intercourse with.*

συγκαλέω (σύν, καλέω, f. -έσω, pf. κέκληκα), *to call together.*

συγκλείω (σύν, κλείω, f. -σω), *to shut together, close.*

Συέννεσις, -ιος, *Syennesis*, king of Cilicia.

συλλαμβάνω (σύν, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), *to seize, apprehend, arrest.*

συλλέγω (σύν, λέγω, *to gather*), f. συλλέξω, pf. συνείλοχα, *to collect*, trans.; Mid. (2 a. p. συνελέγην), *to collect, assemble*, intrans.

συμβοάω (σύν, βοάω, f. βοήσομαι), *to cry out together; συμβοᾶν ἀλλήλους, to shout to each other.*

συμβουλεύω (σύν, βουλεύω, f. -εύσω, pf. βεβούλευκα), *to advise, counsel;* Mid., *to consult together.*

σύμβουλος, -ου, ὁ (σύν, βουλή), *adviser, counsellor.*

συμμαχία, -ας (σύμμαχος), *alliance.*

σύμμαχος, -ου, ὁ, ἡ (σύν, μάχομαι), *ally.*

συμμίγνῡμι (σύν, μίγνῡμι, *to mingle*, f. μίξω), *to mingle with.*

σύμπας, -πᾶσα, -παν, g. -παντος, -πάσης (σύν, πᾶς), *all together, the whole.*

συμπέμπω (σύν, πέμπω, f. -ψω, pf. πέπομφα), *to send with.*

συμπολεμέω (σύν, πολεμέω, f. -ήσω), *to make war together with, assist in war.*

συμπορεύομαι (σύν, πορεύομαι, f. -εύσομαι), *to journey* or *march with* or *in company.*

σύν, old form ξύν (§ 70. v.), Lat. cum, *with, together with.*

συνάγω (σύν, ἄγω, f. ἄξω, pf. ἦχα, 2 a. ἤγαγον), *to bring together, collect.*

συνάπτω (σύν, ἅπτω, *to fasten to*, f. ἄψω), *to join.*

σύνδειπνος, -ου, ὁ (σύν, δεῖπνον), *a companion at table.*

συνέρχομαι (σύν, ἔρχομαι, f. ἐλεύ-

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σομαι, pf. ἐλήλυθα, 2 a. ἦλθον), *to come together, assemble.*

συνήδομαι (σύν, ἥδομαι, f. ἡσθήσομαι), *to rejoice with, congratulate.*

σύνθημα, -ατος, τό (συντίθημι), *watch-word, pass-word.*

συνίστημι (σύν, ἵστημι, f. στήσω, pf. ἕστηκα), *to* [bring together as friends] *present* or *introduce to;* in the intrans. forms, *to stand together, collect.*

σύνοιδα (σύν, οἶδα, f. εἴσομαι), *to* [know with] *be conscious.*

συντίθημι (σύν, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to put together;* Mid., *to make an agreement with.*

σύντομος, -ον (σύν, τέμνω), *concise, short.*

συντρίβω (σύν, τρίβω, *to rub, bruise*, f. τρίψω, pf. τέτριφα), *to crush.*

Συρακόσιος, -ου, ὁ (Συράκοσαι or Συράκουσαι, *Syracuse*, a celebrated city upon the eastern coast of Sicily), *a Syracusan.*

Συρία, -ας (Σύρος), *Syria*, a country of western Asia, north of Arabia.

Σύρος, -ου, ὁ, *a Syrian.*

σῦς, συός, ὁ, ἡ, Lat. sus, *hog, swine.*

συχνός, -ή, -όν, *thick, many.*

σφάττω, f. σφάξω (§ 274. δ), *to slay, slaughter.*

σφενδόνη, ης, *sling.*

σφενδονήτης, -ου (σφενδόνη), *slinger.*

σφίσι, dat. pl. of οὗ.

σφόδρα (σφοδρός, *vehement*), *exceedingly, greatly.*

σχεδόν, *nearly, almost.*

σχίζω, f. σχίσω, *to split.*

σχολάζω (σχολή), f. -άσω, *to be at leisure.*

σχολή, -ῆς, *leisure.*

σώζω, f. σώσω, pf. σέσωκα, *to save, preserve, bring safe;* Pass. and Mid., *to be saved, arrive safe.*

Σωκράτης, -εος (¶ 14), *Socrates*, — 1. an Athenian philosopher, eminent for wisdom and virtue, teacher of Xenophon Plato, &c.; — 2. an Achæan, one of the Greek generals slain through the treachery of Tissaphernes.

σῶος (§ 135), *safe.*

σωτηρία, -ας (σώζω), *safety, preservation, deliverance.*

σωφρονέω (σώφρων, *of sound mind*), f. -ήσω, *to be of sound mind, to be wise.*

τάλαντον, -ου, *talent;* as a weight, = almost 57 lb.; as a sum of silver money, = about $ 1056.60.

Ταμώς, -ώ, *Tamos*, an Egyptian, commander of the fleet of Cyrus.

ταξίαρχος, -ου, ὁ (τάξις, ἄρχω), *the commander of a τάξις, a taxiarch.*

τάξις, -εως, ἡ (τάττω), *order, battle-array; division* of an army, *cohort.*

Τάοχος, -ου, ὁ, *a Taochian*, or *one of the Taochi*, an independent tribe upon the frontiers of Armenia.

ταράττω, f. -άξω, *to disturb.*

Ταρσοί, ῶν, οἱ, or Ταρσός, -οῦ, ἡ, *Tarsus*, chief city of Cilicia.

τάττω, f. τάξω, pf. τέταχα (§ 274) *to arrange, station* in order.

ταὐτά, for τὰ αὐτά (§ 39); ταῦτα, neut. pl. of οὗτος.

τάφος, -ου, ὁ (θάπτω), *grave, tomb.*

τάφρος, -ου, ἡ, *trench, ditch.*

ταχέως (ταχύς), *swiftly, rapidly.*

τάχος, -εος, τό (ταχύς), *swiftness speed.*

ταχύς, -εῖα, -ύ, *swift, quick;* ταχύ, as adv., *quickly, suddenly, soon.*

τέ, *both, and.* It is commonly placed immediately after the word which it should precede in translation. See §§ 673. *a*, 732.

τεῖχος, -εος, τό, *wall.*

τελευταῖος, -α, -ον (τελευτή), *last.*

τελευτάω (τελευτή), -ήσω, *to complete, finish; to die.*

τελευτή, -ῆς (τέλος), *completion, end*, esp. of life.

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τέλος, -εος, τό, *end, result;* acc. as adv. (§ 440), *at last, finally.*

τέμνω, f. τεμῶ, pf. τέτμηκα, 2 a. ἔτεμον and ἔταμον (§ 277. β), *to cut.*

τέταρτος, -η, -ον (τέτταρες), *fourth.*

τετρακισχίλιοι, -αι, -α (τετράκις, *four times*, χίλιοι), *four thousand.*

τετρακόσιοι, -αι, -α (τέτταρες, ἑκατόν), *four hundred.*

τετραπλόος, -όη, -όον, contr. τετραπλοῦς, -ῆ, -οῦν (τέτταρες, -πλοος, § 138. 4), *fourfold, quadruple.*

τέτταρες, -ρα (¶ 21), *four.*

τεχνικῶς (τέχνη, *art*), *artfully.*

τήμερον (ἡμέρα), adv., *to-day.*

τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα (¶ 50), *to put, set, place; τίθεσθαι τὰ ὅπλα, to stand in arms, stand to one's arms.*

τιμάω (τιμή), f. -ήσω, pf. τετίμηκα (¶ 45), *to honor.*

τιμή, -ῆς (τίω, *to pay honor*), *honor.*

Τιρίβαζος, -ου, *Tiribazus*, satrap of Armenia.

τὶς, τὶ, g. τινός, *some, some one, any one, any, a, a certain.* See ¶ 24, §§ 152, 517 f, 732.

τίς, τί, g. τίνος, *who? which? what?* See ¶ 24, §§ 152, 535 f, 729. Exc.

Τισσαφέρνης, -εος (see Notes on Less. XV. 3), *Tissaphernes*, satrap of Caria, noted for his wily, intriguing, and treacherous character.

τιτρώσκω, f. τρώσω (§ 285), *to wound.*

τοί (§ 732), *surely, certainly.*

τοιγαροῦν (τοί, γάρ, οὖν), *therefore, accordingly.*

τοίνυν (τοί, νύν), *therefore.*

τοιοῦτος, τοιαύτη, τοιοῦτο or -ον (§§ 97. N., 150), *such.*

τοξεύω (τόξον, *bow*), f. -εύσω, *to shoot with a bow.*

τοξότης, -ου (τόξον), *bowman, archer.*

τόπος, -ου, ὁ, *a spot, place.*

τοσοῦτος, τοσαύτη, τοσοῦτο or -ον (§§ 97. N., 150), *so much*, pl. *so many.*

τότε (¶ 63), *at that time, then.*

τράπεζα, -ης, *table.*

τραῦμα, -ατος, τό, *wound.*

τρεῖς, τρία (¶ 21), Lat. tres, THREE

τρέπω, f. τρέψω, pf. τέτροφα and τέτραφα (§ 259. a), *to turn*, trans.; Mid. (2 a. ἐτραπόμην), *to turn one's self, turn*, intrans.

τρέφω, f. θρέψω, pf. τέτροφα (§ 263. 5), *to nourish, support.*

τρέχω, f. θρέξομαι, commonly δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον (§ 301. 5), *to run.*

τριάκοντα (τρεῖς), indecl., *thirty*

τριήρης, -ες (τρίς, ἀρ-, *to fit*, § 285), *triply-furnished; ἡ τριήρης* [sc. ναῦς], *trireme*, a war-galley with three banks of oars.

τρίπους, -πουν, g. -ποδος (τρίς, πούς), *three-footed; ὁ τρίπους, tripod*, a three-footed table or vase.

[τρίς (τρεῖς), THRICE].

τρισμύριοι, -αι, -α (τρίς, μύριοι), *thirty thousand.*

τρισχίλιοι, -αι, -α (τρίς, χίλιοι), *three thousand.*

τρίτος, -η, -ον (τρεῖς), *third.*

τριχοίνικος, -ον (τρίς, χοῖνιξ, a measure holding about a quart), *containing three chœnices, three-quart.*

τρόπαιον, -ου (τροπή), TROPHY.

τροπή, -ῆς (τρέπω), *rout* or *defeat* of an army.

τρόπος, -ου, ὁ (τρέπω), *turn, manner.* Der. TROPIC.

τρυπάω, f. -ήσω (τρῦπα, *hole*), *to bore.*

τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον (§ 290), *to happen, happen upon, meet with; obtain, attain.*

ὕδωρ, ὕδατος, τό (§ 103. N.), *water.* Der. HYDRANT.

υἱός, -οῦ (¶ 16), *son.*

ὑμεῖς, *you*, pl. of σύ.

ὑμέτερος, -α, -ον (ὑμεῖς), *your.*

ὑπάγω (ὑπό, ἄγω, f. ἄξω, pf. ἦχα,

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2 a. ἤγαγον), and ὑπάγομαι, *to lead on insidiously.*

ὑπαίθριος, -ον (ὑπό, αἰθρία, *open air*), *under* or *in the open air.*

ὑπάρχω (ὑπό, ἄρχω, f. -ξω), *to begin; be;* [lead on under another] *second, favor.*

ὑπέρ, Lat. super, OVER: w. gen., *over* in place, *above, beyond; over* to protect, *in behalf of, for the sake of, on account of:* w. acc., *over* (going over or beyond), *above* in quantity.

ὑπερβολή, -ῆς (ὑπέρ, βάλλω), *mountain-pass.*

ὑπηρέτης, -ου (ὑπό, ἐρέτης, *rower*), *servant, assistant.*

ὑπισχνέομαι (ὑπό, ἔχω), f. ὑποσχήσομαι, pf. ὑπέσχημαι (§ 292), *to promise.*

ὑπό, Lat. sub, *under:* w. gen., *from under* or *beneath;* [from beneath the agency of] *by:* w. dat., *under* (being under): w. acc., *under* (going under).

ὑποδεής, -ές (ὑπό, δέω), *deficient;* comp. ὑποδεέστερος, *inferior.*

ὑπολαμβάνω (ὑπό, λαμβάνω, f. λήψομαι, pf. εἴληφα, 2 a. ἔλαβον), *to receive* or *take under one's protection.*

ὑπομένω (ὑπό, μένω, f. μενῶ, pf. μεμένηκα), *to wait for, halt.*

ὑποπέμπω (ὑπό, πέμπω, f. -ψω, pf. πέπομφα), *to send insidiously.*

ὑποπτεύω (ὑπό, ὀπ-, *to look*, § 301. 4), f. -εύσω, *to suspect, apprehend.*

ὑποφαίνω (ὑπό, φαίνω, f. φανῶ, pf. πέφαγκα), *to show a little, begin to appear, dawn.*

ὑπόχος, -ον (ὑπό, ἔχω), *held under, subject.*

ὑπωπία, -ας (ὑπό, ὀπ-, *to look*, § 301. 4), *suspicion.*

ὑστεραῖος, -α, -ον (ὕστερος), *following* or *next* in time.

ὕστερος, -α, -ον (ὑπό, § 161. 2), *later;* ὕστερον, as adv., *later, after.*

ὑψηλός, -ή, -όν (ὕψος, *height*), *high.*

φαγεῖν, 2 a. inf. of ἐσθίω, *to eat.*

φαίνω, f. φανῶ, pf. πέφαγκα (¶ 42, § 267. 2), *to show;* 2 pf. πέφηνα and Mid. (with 2 a. p. ἐφάνην), *to appear, show one's self.*

φάλαγξ, -αγγος, ἡ, *line of battle, phalanx.*

Φαλῖνος, -ου, *Phalīnus*, a Greek from Zacynthus, in the service of Tissaphernes.

φανερός, -ά, -όν (φαίνω), *apparent, evident, manifest, open.*

φάρμακον, -ου, *drug, medicine.* Der. PHARMACY.

Φαρνάβαζος, -ου, *Pharnabazus*, satrap of Lesser Phrygia.

Φᾶσις, -ιος, ὁ, *the Phasis*, a river of Colchis.

φάσκω (strengthened form of φημί § 301. 7), f. φήσω, *to affirm, assert, say.*

φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἤνεγκα, 2 a. ἤνεγκον (§ 301. 6), Lat. fero, *to* BEAR, *bring, carry; bring forth, produce;* [carry off] *receive.*

φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἔφυγον (§ 270. 9), *to flee, fly* from an enemy.

φημί, f. φήσω and ἐρῶ, pf. εἶρηκα, 2 a. εἶπον (§ 301. 7), *to say, say yes;* οὔ φημι, *to say no.*

φθάνω, f. φθάσω, commonly φθήσομαι, pf. ἔφθακα, *to anticipate.*

φθέγγομαι, f. φθέγξομαι, pf. ἔφθεγμαι, *to utter a sound;* of an eagle, *to scream.*

φθονέω (φθόνος, *envy*), f. -ήσω, *to envy.*

φιλέω (φίλος), f. -ήσω, pf. πεφίληκα, *to love.*

φιλία, -ας (φίλος), *friendship.*

φίλιος, -α, -ον (φίλος), *friendly.*

φίλιππος, -ον (φιλέω, ἵππος), *fond of horses.*

φίλος, -η, -ον, *dear, friendly;* ὁ φίλος, subst., *friend.* For comparison, see § 156. γ.

Φλιάσιος, -ου, ὁ (Φλιοῦς, *Phlius*, a city of the Peloponnesus, northwest of Argos), *a Phliasian.*

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φλναρία, -ας (φλυᾱρός, *prating*), *idle talk, nonsense.*
φοβερός, -ά, -όν (φόβος), *frightful, fearful, terrible.*
φοβέω (φόβος), f. -ήσω, *to make to fear, frighten, terrify*; Pass. and Mid., φοβέομαι, f. -ηθήσομαι and -ήσομαι, pf. πεφόβημαι, a. ἐφοβήθην, *to be frightened, fear, be afraid.*
φόβος, -ου, ὁ, *fear, fright.*
φοινίκεος, -εα, -εον, contr. φοινῖκοῦς, -ῆ, -οῦν (φοίνιξ, *purple*), *purple.*
φράζω, f. φράσω, pf. πέφρακα (§ 275), *to tell.*
φρέαρ, φρέατος, τό (§ 104. N.), *a well.*
φρουρός, -οῦ, ὁ, *guard.*
Φρυγία, -ας (Φρύξ), *Phrygia*, the large central province of Asia Minor.
Φρυξ, -υγός, ὁ, *a Phrygian.*
φυγάς, -άδος, ὁ (φεύγω), *an exile, fugitive.*
φυγή, -ῆς (φεύγω), *flight.*
φυλάττω, f. -άξω, pf. πεφύλαχα, *to guard, watch*; Mid., *to watch* for one's own security, *to be on one's guard against.*
φώνη, -ης, *voice, speech, sound.*
φῶς, φωτός, τό, *light.*
χαίρω, f. χαιρήσω, pf. κεχάρηκα (§ 267. 2), *to rejoice; farewell.*
Χαλδαῖος, -ου, ὁ, *a Chaldæan*, or *one of the Chaldæi*, a warlike people on the borders of Armenia.
χαλεπαίνω (χαλεπός), f. -ανῶ, *to be* or *become angry.*
χαλεπός, -ή, -όν, *hard, difficult, harsh, cross, ferocious.*
χάλκεος, -εα, -εον, contr. χαλκοῦς, -ῆ, -οῦν (χαλκός, *copper, brass*), *brazen, of brass.*
Χαλκηδών, -όνος, ἡ, *Chalcēdon*, a city of Bithynia, at the mouth of the Thracian Bosphorus.
Χάλος, -ου, ὁ, *the Chalus*, a river of Syria.
χαράδρα, -ας (χαράττω, *to furrow*), *ravine.*
Χαρμῖνος, -ου, *Charmīnus*, a Lacedæmonian envoy, sent to the army by Thibron.
χείρ, χειρός, ἡ (§ 123. γ), *hand.*
Χειρίσοφος, -ου, *Chirisophus*, a Lacedæmonian, chosen commander-in-chief of the Greek army.
Χερρόνησος, -ου, ἡ (χέρρος νῆσος, *shore-island*), *the Cherronese* or *Chersonese*, a long peninsula upon the Thracian side of the Hellespont.
χήν, χηνός, ὁ, ἡ, *goose.*
χίλιοι, -αι, -α, *a thousand.*
χῐλόω (χῖλός, *fodder*), f. -ώσω, *to feed* or *pasture* horses, &c.
χιτών, -ῶνος, ὁ, *tunic.*
χιτωνίσκος, -ου, ὁ (dim. of χιτών), *a small* or *short tunic.*
χιών, -όνος, ἡ, *snow.*
χορεύω (χόρος, *dance*, CHOIR), f. -εύσω, *to dance.*
χόρτος, -ου, ὁ, *grass.*
χράομαι, f. χρήσομαι, pf. κέχρημαι (§ 284. 3), *to use, manage.*
χρή, f. χρήσει, impf. ἐχρῆν or χρῆν (§ 284. 4), impers., *it is necessary* or *proper, it must* or *ought to be.*
χρήζω (χρεία, *need*), f. -σω, *to need, desire.*
χρῆμα, -ατος, τό (χράομαι), *thing* used; pl. *goods, property, money.*
χρήσιμος, -η, -ον (χράομαι), *useful.*
χρόνος, -ου, ὁ, *time.*
χρύσεος, -εα, -εον, contr. χρυσοῦς, -ῆ, -οῦν (χρυσός, *gold*), *golden.*
χρυσίον, -ου (dim. of χρυσός, *gold*), *gold-money, gold.*
χώρα, -ας (χῶρος), *a country, territory.*
χωρίον, -ου (dim. of χῶρος), *a place* or *spot*, esp. *a fortified place, hold.*
χωρίς, *apart from.*
χῶρος, -ου, ὁ, *space, place, district.*
ψευδής, -ές (ψεύδομαι), *false.*
ψεύδομαι, f. -σομαι, pf. ἔψευσμαι, *to falsify, lie, deceive.*
ψιλός, -ή, -όν, *bare; not covered with armour.*

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ψῦχος, -εος, τό (ψύχω, *to cool*), *cold.*
ὦ, — 1. *O*, sign of address; — 2. subj. of εἰμί.
ὧδε (ὅδε), *thus, so.*
ὠμός, -ή, -όν, *cruel, savage.*
ὠνέομαι, f. -ήσομαι, pf. ἐώνημαι, 2 a. ἐπριάμην (§ 301. 8), *to buy.*
ὥρα, -ας, *hour, season, time* for a thing.
ὡς (ὅς, ¶ 63), *as; when; how; that, so that, in order that;* w. numerals, *about;* w. acc., as prep., *to.* See §§ 601, 628, 640, 662.
ὡσαύτως (ὁ αὐτός), *in the same manner, in like manner.*
ὥσπερ (ὡς, πέρ, *just*, § 328. b), *just as, as.*
ὥστε (ὡς, τέ), *so that, so as.*
ὠτίς, -ίδος (οὖς), a kind of *bustard* with long ear-feathers.
ὤφελον, see ὀφείλω.

THE END.

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INDEX

OF

CITATIONS FROM XENOPHON'S ANABASIS

IN "A

GRAMMAR OF THE GREEK LANGUAGE, BY A. CROSBY, &c."

"Accomplished XENOPHON! thy truth hath shown
A brother's glory sacred as thy own.
O rich in all the blended gifts that grace
Minerva's darling sons of Attic race!
The Sage's olive, the Historian's palm,
The Victor's laurel, all thy name embalm!
Thy simple diction, free from glaring art,
With sweet allurement steals upon the heart;
Pure as the rill, that Nature's hand refines,
A cloudless mirror of thy soul it shines.
Thine was the praise, bright models to afford
To CÆSAR'S rival pen, and rival sword:
Blest, had Ambition not destroyed his claim
To the mild lustre of thy purer fame!"

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CITATIONS FROM THE ANABASIS.

[The following Index conforms to the Second (Stereotype) Edition of the Grammar The numbers inclosed in parentheses denote the sections of the Anabasis which are cited; those following them, the sections of the Grammar in which the citations are made.]

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Chap. VI. (1) 378, 525. α; (5) 504; (7) 479; (12) 661. α; (13) 475; (15) 603. δ; (16) 400, 657. γ; (17) 428; (18) 598. 1, 600; (22) 530, 628; (24) 614. ζ; (26) 514; (29) 337; (30) 337; (31) 337, 405. ζ; (32) 337, 380; (33) 380, 497. 1; (34) 337, 426. δ, 649. γ; (38) 447. β, 457. α, 478. α.

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